CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, NOVEMBER 9, 1844. VOL. XXIII.—NO. 45

For the Register.

BIBLE THEOSOPHY. NO. IV.

In discussing the character of that divine moral providence, recognized in the Bible, we must necessarily adopt some opinion of it as being *general or particular*. We therefore take as the theme of the present chapter the question, *Does the Bible, fairly interpreted, necessarily sanction the doctrine of particular providence?* Has God testified to the truth of this doctrine?

By what rules then ought the Holy Scriptures to be interpreted? We cannot go far into the consideration of this question. But there is one rule constantly recognized and observed by all commentators, both Catholic and Protestant; whether rigid or liberal. They never accept a meaning, contrary to what they *know* to be the fact; nor contrary to what they deliberately *believe* to be true. They all proceed on the principle that, *he is a God of truth*, and can never have said or authorized any untruth whatever. Let the language of the writer be however plain and explicit, yet if it literally convey a meaning which we either *know*, or deliberately believe, to be untrue, we reject *the apparent* import and adopt another. The author of Genesis states positively that *God made the firmament*. That word firmament means, and was understood to signify, not the atmosphere, nor the face of the sky, but *a solid foundation*, upon which the celestial luminaries are supported. But no commentator accepts this meaning as a Divine declaration that such a structure does now, or ever did exist. The same author also declares that the sons of God—unquestionably meaning angels, for that is the import of the term in the Old Testament—took wives of the daughters of men, and had children by them, who became giants and men of renown and filled the earth with violence and corruption. Yet this narrative is not received as giving the true and just account of antediluvian wickedness. And the only reason is, that no man now deliberately believes that such facts ever occurred. Our Lord Jesus Christ forbad, in unequivocal terms, that there should be any domination, headship and authority among his disciples. 'Call no man upon earth master, for one in heaven is your master, and ye are all brethren.' Yet no Romanist, or Episcopalian understands the prohibition in its literal and proper sense. He also said, 'My Father is greater than I.' Yet no Trinitarian believes this fact, for he deliberately holds that the Son is equal to the Father. He moreover, declared that the privileges which had been enjoyed by the people of Capernaum, Chorazin and Bethsaida, would, if they had been possessed by the inhabitants of Tyre and Sidon, have brought them to repentance in sack-cloth and ashes. But no Calvinist believes that any man is even *susceptible* of regeneration from the power of *means and privileges* whatever. The apostle James asserts that whoever offends in *one* point of the law, is guilty of offending in *all* points. Yet no candid and enlightened Christian believes that the transgressor of the fourth commandment is, of course, a violator of the sixth and eighth. Instances of this description of texts, might be indefinitely multiplied. But enough have been cited to establish the rule of scriptural interpretation, that *no man does, or can, consistently accept any passage of the Bible as teaching, on Divine authority, what he either knows, or deliberately believes to be untrue.*

With this preliminary we come to the consideration of the question before us; *Have we the authority of God in the Bible for the doctrine of a particular providence?*

That there are certain passages of Scriptures which, literally understood, imply the doctrine, now under consideration, is not denied or doubted. But when we take into account all the circumstances of the cases, we may come to a different conclusion. It has long been a maxim of Biblical exegesis, that the Scriptures should be interpreted *analogically*; i. e. by comparing one part with another part; by a broad principle which will harmonize the whole. We will now take for examination the story of Joseph and his brethren. The advocates of particular providence cannot select an example better adapted to sustain their doctrine. Joseph expressly declared that God had sent him into Egypt, for the purpose of saving his father's household by a great deliverance. 'So now it was not you that sent me hither but God.' Was not here a particular providence?

Our first remark is; That the *usus loquendi*,—the form of speech *then* prevalent, represented *causes* and consequences as sustaining the relation of *design* and effect, even in cases in which the fact must have been otherwise. The Jewish prophets, for example, repeatedly charge the people with having violated God's law *for the very purpose of offending him*. 'Ye have done it to provoke me to anger.' The attribute of *the effect* is assigned to *the cause*. But the real fact could not have been strictly and truly such. An undutiful child never rebels *for the sake* of exciting the displeasure of his parents. No lawless man breaks the law of his country from *the motive* of drawing on himself the vengeance of government. No Jew ever transgressed the precepts of Moses for *the purpose* of displeasing God. The wicked man's motive is self-indulgence. But the effect is, the Divine displeasure and painful retribution. And *the motive* is described from *the effect*. What was true of the latter is spoken of as being true, also, of the former. It was on this principle that the prophet Isaiah was commissioned to go as a minister of God to the Israelites, and to 'tell them, hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, their ears heavy, and shut their eyes, lest they should see, and hear, and be converted and healed.' *The means* are here obviously characterized from *the effect*. It could not have been God's purpose, nor the prophet's purpose, to render the people more perverse and corrupt, but, on the contrary, to reclaim and convert them. It was foreseen, however, that many would misimprove their opportunity, and disregard the prophet's instructions. They would thus be rendered more wicked and guilty. And the description of the whole case is taken from the effect.

And may not such be the fact in regard to the case of Joseph, and Jacob's household? *The effect* was the provision of an asylum for the family during a time of famine. It was, therefore, natural that the means which issued in so happy a result, should be regarded and spoken of, as having been taken by *the special* providence of God. So Joseph represented them; and so, doubtless, he contemplated them. But must the judgment of Joseph in the case, have been infallible?

Again, all the incidents in the story of Joseph were *natural*, until we come to his interpretation of dreams. There is no indication of anything supernatural. The father's partiality; the envy of the ten brothers; the revenge they executed; and the favor which Joseph's good conduct procured him, are all occurrences of a natural character. And coincidences have been as extraordinary in other cases as in this.

Finally, the crowning and determinative consideration in the case is, that we cannot adopt the theory of a particular providence in it without *aspersing and libelling the character of God*. If we believe that the special agency of God conducted this series of events, we must, of course, believe that He instigated Joseph's brethren to put him to death. They entertained the design of causing him to perish in the pit. And they afterward confessed that they were guilty of his blood. And can we believe that God put this design into their hearts? Does God ever put evil thoughts and purposes in men's minds? 'Let no man, when he is tempted, say, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man; but a man is tempted when drawn away of his own lust and enticed.'

Would it be any more right and just *in God* to instigate a man to wickedness than it is for one *man* to entice another? Man being made in the image of God and possessing the same kind of moral nature, good and evil in the one must be of the same description as in the other. The same disposition, motives and spirit, which are good in God, are also good in man. And those which are base in men would, likewise, be base in God. Malevolence and falsehood *in God* would be as wicked as they are in men. Why would they not be? God, in the Bible, is proposed as an example for the imitation of men. 'Be ye holy, for I, the Lord your God am holy.' Be ye perfect, even as your Father in heaven is perfect.' 'Be ye followers of God, as dear children.' The consideration that God is merciful, is exhibited as a motive why men should be merciful. The consideration that God forgives sinners on their repentance, is held forth as a reason why men should forgive those by whom they have been offended and injured. 'If ye forgive not men their trespasses, neither will your heavenly Father forgive you.' As God makes no condition of forgiveness, except repentance, so neither should men. 'If thy brother offend against thee seven times in a day, and seven times return to thee, saying, I repent, thou shalt forgive him.' Now as men are thus to imitate the conduct of God, can we believe that He ever exerts a special influence upon any man for the purpose of disposing him to do evil! If not, then He did not instigate the ten brothers of Joseph to hate him, to machinate his destruction and finally to sell him for a life-during slave. And when the choice is between the doctrine of particular providence and that of making God the author of sin, we may not long hesitate in deciding on which side to fix our election.

There can be no medium or difference between a *particular* providence and a *supernatural* one. The former must, of course, be supernatural. It implies a special and distinct act of the Divine will and design. In common providence or naturalism there is no particular, specific design. Fire burns, water runs, stones gravitate, the sun shines, the seasons revolve, not for any *individual* purpose, but for a *general* end. And whenever these influences are specially directed to the accomplishment of a particular purpose, a supernatural intervention obtains. It is, hence, apparent that the notion of a medium between a particular providence and a supernatural one, is imaginative and baseless. There are as many miracles as there are particular, special providences. The case of Joseph could not have been one of particular providence except by being supernatural. And we discern no evidence of supernatural agency until we come to his interpretation of dreams. Here was particular providence and it was also supernatural. And in all the subsequent history of the Israelites, we can find no other providences that were particular, except those which were supernatural. We readily admit the fact of supernatural providences, but repudiate the doctrine that any other can be special or particular

S. F.

For the Register.

LIFE MORE SOLEMN THAN DEATH.

Death is a solemn thing, you say, because it calls you to judgment. The man is then carried before the judgment seat of Christ to render account for the deeds done in the body, and as his work is so shall his reward be.

Ay, but does not that make Life to be more solemn than Death? Whatsoever a man soweth, that shall he also reap. But life is the seed time. It is here, now, day by day, that you are doing the deeds for which you will be judged. If, then, you fear to meet your Judge, if your heart trembles when you remember your little daily sins, behold, NOW is the accepted time, behold, NOW is the day of salvation. This day repent, this day give up your heart to God. No longer quench his Holy Spirit, no longer stifle the voice of conscience, no longer yield to the whispers of evil, the whispers of pleasure, the blandishments of easy, the goadings of secret jealousy, nor any of those little sins which prey upon your ease, and make you tremble when you think of judgment.

'Tis little matter,' says Shandy, 'how a rascal dies.' Can any man at the hour of death, undo the evil he has done? Can he, when life is spent, give consolation to the poor whom he has afflicted, restore the wages of servants whom he harshly used, make amends to his friends for years of neglect, expand his soul, cramped by a life which hampered it in ignorance and narrowness of aim! Alas! can we recal the spoken word! Forgiveness this man may find; for our merciful Father has offered pardon to all, who with hearty repentance and true faith turn unto him; forgiveness he may find; yea, and the grace of our Lord Jesus Christ, and the love of God may soften that man's heart, and fill it with tenderness of conscience, with fervency of spirit, and earnest longings after holiness. But let not that man hope then to receive, what can only be had by labor and toil, namely, knowledge and hope, built on experience. Certainly that man cannot recal the golden opportunities of life, for past time is gone forever. Every moment of life, my reader, that is gone, has gone forever; but its record remains written in your own self, in the outward world, and in the record of the Eternal Remembrance. There these characters stand; not floods of tears, nor struggles of ages can remove them. By them shall you be judged. If, then, there be solemnity in the hour of death, or day of judgment, there is still more in each hour of probation, in which we are doing the deeds for which we shall be judged.

E. N. P.

For the Register.

MESSRS. EDITORS: It has often been said to me that my ministry has been marked by an unusual number of deeply affecting incidents; and I have sometimes thought that such was the case. I suppose, however, that any one who has remained on the same spot as long as I have done, could relate experiences, as remarkable as those which have fallen to my lot.

I have now completed the 28th year of my ministry; and, as in the natural course of events was to be expected, great changes have come over the flock committed to my charge. But seldom have occasions of deeper or more affecting interest occurred in our midst than during the few last days.

On Saturday evening last, I called on a very dear friend, who, for many weeks, had been lingering on the borders of the grave, to bid her a last adieu. I found her in the full possession of her mental powers, and in the enjoyment of a serene and holy peace. I prayed with her and bade her farewell, and, before the Sabbath dawned, she had fallen asleep, and her emancipated spirit had ascended, and found its happy home. For 14 years she had been a professing disciple of Jesus, and had adorned her profession by the manifestation of a Christian spirit in the humble sphere in which the Providence of God had assigned her a place. She was meek, gentle, patient, cheerful, charitable. In the domestic relations she was faithful and affectionate, and out of her own household, many (and some out of her own communion) have taken knowledge of her that she had been with Jesus, and will now bear their willing testimony to her uncommon purity and loveliness of character, and, with her husband and children, will rise up and call her blessed.

One incident of her religious experience it may not be improper to record. She related it to me at one of the many interviews I had with her during the 14 months that she lingered in her last sickness. It occurred at the time she first became deeply interested in religion, and while she lived in an adjoining town.

A new minister had just been settled over the religious society to which she belonged. His expressions of interest for the spiritual welfare of his flock in his introductory sermons, touched her heart, and awakened an interest in her own bosom, such as she had never experienced before. She determined no longer to neglect *the great salvation*. But, owing to the interference of several of her neighbors, members of a rival church, she was, for a time, disturbed with doubts and fears lest she should not be led in the right way. She was in an agony of suspense: she knew not what course to take, while some advised one thing, and some another. She was well nigh driven to despair. 'At length,' to use her own words, as nearly as I can recal them, 'it seemed as if my Savior appeared to me, and that I could hear his voice saying, *Follow thou me*. I felt,' she added, 'that this was an intimation of duty that I ought to obey, and I determined from that moment to take the New Testament for my guide, and, regardless of what others might say or do, to follow my Savior's steps.'

I had just placed myself at my desk on Monday evening, to prepare a discourse, which, agreeably to her request, though contrary to my usual custom, I was to deliver at her funeral the following day, when I was shocked and distressed by the intelligence, which a messenger from the city had just brought to this place, that another very dear friend, one of our Sunday School teachers, one whom I had known and loved from her earliest years, who had grown up under my ministry, who had been the companion and friend of my children, and a valued member of my church, had suddenly, and to the great grief of her family connexions and friends, been called away. I have just returned from her funeral, which was attended at her father's house in this village: it was an impressive scene.

It was my duty to minister consolation, and I felt that I needed some one to comfort me, for she was dear to me almost as a child.—Many were the tears shed on the occasion, for she was the ornament and light of the household, and by her gentle manners and affectionate disposition she had won many hearts.

One touching incident I cannot forbear to mention. She was one of three young females, who, having grown up together, side by side, companions at school, at church, at the Lord's table, had, several years since, entered into the bonds of a holy and indissoluble friendship.—They had given to each other tokens and pledges of mutual affection, and among others, rings, with the motto: *Les trois amis*. One of these rings had been accidentally broken, a circumstance, which, however trivial in itself, might easily be interpreted as an evil omen, even by one not given to superstition. The possessor of the broken ring felt almost sure that she should be first taken. The events falsified the prediction; but *one* of the little band was taken, and the two survivors were among the chief mourners on the sorrowful occasion. But they will be re-united in heaven.

Another affecting incident belongs to the experiences of the week. On the day that intervened between the two funeral occasions, I was called to officiate at the marriage of another young friend, who was about to leave her native village for a new home. One was absent; and that one was to have performed the office of *bride's-maid* on the occasion: but, instead of *the wedding garments* she was clothed with the habiliments of the grave.

Excuse this long, it may be garrulous, epistle, and if you should deem it appropriate, give it a place in the next Register.

Your's truly, J. A.

A Discourse on Slavery and the Annexation of Texas. By Orville Dewey, pastor of the Church of the Messiah in New York.

This sermon has been published some weeks, but we have had no opportunity to read it till a day or two since. It is full of eloquence and truth, and the calm, earnest, Christian, discriminating spirit in which it is written, must give effect to its arguments and conclusions. We quote the following passage.

I say then in the first place, are we not all agreed in this, that oppression is wrong! Do we not unite in condemning every exercise of human power, that crushes down a human being beneath the foot of any despot, Imperial, kingly or feudal! To come nearer to the point: if you saw a human being weaker and more ignorant than yourself, would it not be wrong to take advantage of his misfortune; to throw a chain around him, to bind him fast—or to pay another for doing that—and then to carry him off to labor on your field for life! And although you have not done that wrong, yet if your ancestors did it, and that wrong has decended to your hands, can it be right to assume it as your own, to make it, as it were, your own act, and to perpetuate that wrong forever!

Really the case is too plain for controversy; unless something can be said essentially to modify it. It is said, I know, that the African is inferior to the white man. What, I pray, can be meant by this assertion of his inferiority! Not, surely, to deny that the African man is a man. Where is the historian or the physiologist that ever classed him among beasts! He is inferior, as the Tartar, the China-man, the Hindoo, is inferior to the European man. But still he has the faculties and capabilities, the feelings and rights of a man. He has reason, conscience, affections. He may be a Christian, a child of God, an heir of heaven; nay, and yet, an angel in heaven. And may this man be enslaved on the plea that he is inferior? It is a plea that would destroy human liberty every where. The Russian nobles may enslave their serfs on that plea; the Brahmins of India, the Pariah caste; the more intelligent, the less instructed classes of every country. Grant that in his inferiority, the African is somewhat singular, that he has not brought within the pale of civilization the rough, fierce Northern energies to rend and tear in pieces; that his nature is singularly childlike, affectionate, docile and patient; this is but an increased appeal to pity and generosity. Is it the part of a chivalrous and Christian people to oppress the weak, to crush the helpless? Had ours been Gothic or Dacian slaves, they had found their way to liberty long ago. But it is a simple and patiently suffering people; and is that an argument for oppression?

But it will be said to me, 'You quite mistake the case. The words that you involuntarily use, show that you mistake it. You of the North don't understand the relation between us and our slaves. It is a kindly relation. They love us, and we care for them. There *is* no oppression here; there *is* no crushing down; there *is* no cruel suffering. Our slaves are joyous. They are better off than they would be in Africa; better off than many of the poorest laborers in Europe.'

In mere *physical comfort* they may be. If you had said all this to show that their physical sufferings, where *they have kind masters*, may be overrated, it might be all true; but oh! tell me not that to be sold into involuntary and hopeless toil and bondage; to have neither wife nor children for one's own; to be liable any day to be parted from them forever; ay, to be sold away—a man, with rent and bleeding sinews and bursting heart, to be sold away from them forever—

> Nor wife nor children more shall he behold,
> Nor friends nor sacred home;

tell me not, I say, that this is not a state of bitter and cruel hardship! Tell me not that to be bought and sold at all, is not to human nature, a horrible thing! Stand up, O man! whosoever thou art, and let that be done to thee which thou doest to others; stand up at the slave-merchant's post; and let it be, that those who are to dispose of thy fate were as superior to thee as thou art to the African man; let it be that they were, the immortal geniuses of the world, Homer and Plato and Shakspeare and Milton and such as they; yet when thou heardest the words 'how much for this man!' would not thy whole humanity cry out, in mingled indignation and agony against it? And if you have brought down a human being so low that he hears this with apathy, have you not inflicted a worse evil than stripes—have you not killed his very humanity?

But it may be said, 'what shall we do?—Here we have this body of slaves upon our hands; not by our own act; they descended to us by inheritance. What shall we do with them! We cannot send them back to Africa. We do not believe that emancipation would benefit them here. They are not fit to take care of themselves. And provided, they were emancipated what is to become of them! They cannot be a part of our body politic. They cannot be electors. They cannot be eligible to seats of magistracy and power. They cannot be admitted to intermarriage with us, to free social intercourse, to social equality in any respect.—They will be in no fair situation for men to occupy. All the principles of human nature show that they are likely to become vicious, disorderly, dangerous in such circumstances, or to decease and die out of the land entirely. It would seem as if there were no adequate remedy for the case but in their colonization, and entire removal from the country. What then *is* to be done?'

I answer, do something. Do something to educate, to elevate them; to prepare them for a higher condition, if you say they are not fit for it. Something *is to be done for a human being*, besides extracting from his limbs and sinews every iota of labor that they can render; something more than is to be done for a beast; something more than to heal him when he is sick. That I know you do, and many of you kindly do; but that you do for animals also.—Do something, I say; do something worthy of men and Christians to do, *now;* and then the way will be opened for future measures. But for God's sake, for humanity's for honor's sake, do not this thing that is proposed. Do not bring in another vast body of slaves to darken forever this terrible problem of deliverance.—Do not act as if you said, 'we desire not the solution but the accumulation of its difficulties.' Do not turn away in recklessness or despair and think that all you have to do is to clench the bars of fate upon these poor prisoners of toil and wrong.

I plead for men, and *with* men. I repudiate utterly the too common language of abuse adopted by the Abolition Societies. I do not feel when I approach the men of the South that I address a body of reckless and ruthless oppressors. I know that the most graceful courtesies, the most gracious hospitalities, the gentlest affections flourish there. I know that it is a land filled with Christian men and women, and that they would not do any intentional wrong. They may have their faults, as we have ours. They may err, as we too may err on this very subject. All human virtues and vices are more or less circumstantial. Can I doubt that if we of the North had kept our slaves, and the South had freed theirs, we then had held the moral position of the South, and they had taken ours? But I would beseech them, kind and Christian men as many of them are, to consider this matter again. Do they not admit that the original infliction of slavery was a wrong? Can it then be right to perpetuate it? Would any human being on earth hold the slave to be guilty before God for escaping from his master? Is there not some corresponding principle applicable to the master? If it be really right to hold the slave, it must be wrong to escape. If it be right to clench the chain, it must be wrong to break it. Oh! let not our Southren Brethren think that this feeling is an ebullition of Northern extravagance! No, no: it is wider, deeper. 'I mind not your abolition Societies,' said an eminent Southern Senator in Congress; 'I know their zeal, but it acts in a limited sphere; it is a small matter with me. No, but I see a public sentiment springing up every where among the nations, in England, in France, in Germany; I see a tide rising and swelling on the face of the whole world, that threatens the security and permanence of our domestic Institutions.' And what was his conclusion? 'Therefore I demand that the constitutional barriers that protect us, be raised high and be kept strong and impregnable.' Does this modern Canute suppose that the tide will respect him! Canute do I say, the English King was wiser. Of course, I do not speak of any violent invasion; but to me it is just as evident that this institution must fall before the swelling tide of public sentiment, as it is that the slave trade has fallen under the ban of the whole civilized world. Slave-holding is the offspring of slave-trading; and the moral sentiments of mankind will not be satisfied till both have disappeared from the earth. Would any man, any liberal-minded and right-thinking man, desire it to be otherwise? I confess I should feel as if the problem of history was unsolved, and must forever remain unsolved; as if the course of a moral providence on earth was arrested and defeated, if slavery could become the authorized, permanent, protected and established usage of any civilized and Christian nation!

DR. CHEEVER'S LETTERS—NO. XI.

A Sabbath in Geneva—Letter from the Abbe Maurette in Prison—State of Religious Liberty in France—Development of Romish Bigotry.

GENEVA, Sept. 31st., 1844.

Our first Sabbath in Geneva has been rendered somewhat more than usually interesting, by the circumstance of a letter from the Abbe Maurette in prison being read to the assembly. We attended Church in the street of the Pelliserie, where the building was crowded with worshippers, there being a union of two congregations, while the edifice of one of them was undergoing repairs. The preacher chose for his text the [illegible] of Christ, 'And all ye are brethren.' The general subject was that of Christian character and union, a simple, plain, affectionate discourse to the people of God. After the sermon, the letter from M. Maurette was read, and prayers were offered in his behalf. We were pleased in beholding verified the declaration of the Apostle, that in the body of Christ where one member suffers the whole body sympathizes; and there was truly a primitive simplicity in the manner in which M. Maurette, as a persecuted and suffering disciple, was commended to God.

The letter is as follows, addressed to Colonel Tronchin, of Geneva.

'*Beloved and honored brother in Christ;* I am a prisoner; and God grant I may be able to say, in all the meaning of the term, with St. Paul in the Ephesians, 'I am a prisoner for Jesus Christ.' But though I am in prison, I have not seen, like Paul, the tribune commanding them to beat me, nor have I seen Paul's chains. And though they should come to me with them, though they should visit me with the saw and the sword, would God refuse to me that which he has granted to so many others, namely, the grace, the power, the privilege of changing this poor life for a better in the resurrection! Oh no! I am full of confidence in Him.

'Up to the present time I have doubted if I were of the number of those, who live with piety in Jesus Christ. But St. Augustin tell me that 'when you begin to please him, you begin to suffer persecution; you enter into the winepress; prepare yourself to be trampled upon.' Up to the present time I have doubted of my faith, because it had not been strongly tried. But the prisoners are the crucible, where it is purified. Wherefore St. James advertise us not to let ourselves be cast down by the afflictions which come to us, but rather to rejoice, knowing that the trial of our faith worketh patience, and patience conducts us to the perfection of all the graces. Up to the present time I have been ignorant of the place to be assigned me here below. But God seems to show me that I may have a place among those who have been persecuted on the earth, deprived of liberty, and compelled to lead a strange and wandering life. But is not this, for the sake of the truth, the happiness and glory of the Christian? The prisoners themselves tell me so.

'I doubt not you will desire to know how I find myself. I passed the days of the 18th, 19th and 20th, without communion or sympathy with any living creature. But on the Sabbath, at 9 in the morning, God offered me a favorable occasion to become acquainted with the prisoners who are in the same corner of the establishment with myself. The bell sounded for mass. The cry *a la messe, a la messe!* to mass! to mass! echoed around me. All the world of the prison crowded to the chapel. Just as I was preparing to elevate my soul to God, one of the keepers who found me in my room, said to me, 'They have rung for mass, Monsieur.' 'Well, said I, I shall not go, young man.' 'But why not?' 'Because I do not understand what it is that the priest does at the altar; and you yourself, do you comprehend it at all?' 'Not at all,' said he to me. 'Why do you go, then?'

'Upon this, an amicable and religious conversation took place between us, at the end of which I told him who I was, and why I was there. The young man was greatly astonished, and told me that if I would permit him, he would come often to see me. It appeared that he spoke of this to the other prisoners, for about two o'clock I was visited by an officer, accompanied by another prisoner. The officer requested of me the loan of my book, which I gave most willingly, and he went to his room to read it. Soon after there came three other persons, who demanded of me my motive for breaking with Rome. Our conversation was altogether religious. The bell rang for vespers about 3 o'clock. I told them to go and perform their duty to the Roman Catholic Church. They replied that they had no desire to go there. I then invited them to read with me, so we entered into this duty, and separated about 5 o'clock. From that day I have had other young men, who have come to converse with me concerning the things of the kingdom of heaven. All this has made my time pass very agreeably, so much so, that I have to ask myself repeatedly if I am really in prison.

'As to the room which I occupy, it is very neat; it reminds me of my own in the seminary. My bed is of mattresses, and every morning a lad comes to put our rooms in order. I breakfast about ten, and dine at four. But my dinner often remains for my breakfast the next day.'

'We are permitted to walk in the lower court from 7 in the morning till 7 in the evening. They then shut the doors of our rooms, and then only do we seem really and truly to be in prison, a prison while we sleep.'

'You see then, beloved brother, that my sufferings are very small in comparison with those of the primitive Christians, and those which Rome has inflicted in the days of our fathers. But they will not leave me long here, and I expect constantly the announcement of my departure for Foix, where indeed I desire to be.'

Such is this interesting letter from a Remish priest imprisoned for turning Protestant, and for giving the reasons why he did so. He closes with his affectionate remembrances to Messieurs Merle D'Aubigne, Gaussen, Malan and others, and adds that he is at work upon a second edition of his book, a pamphlet, in which are contained the reasons of his breaking with Rome. Such is religious liberty in France! The same sort of nobleness and generosity with which the French government forced upon the poor Sandwich Islanders French priests and French brandy at the mouth of cannon!

After the reading of the letter of M. Maurette, a very fervent prayer was offered, in which he was commended to the throne of grace. Doubtless in the end great good will come of his imprisonment, which will be the means of directing public attention more and more to his book, and to the nature of Roman Catholic errors and Roman Catholic cruelty and despotism. It is to be hoped that Christians in America will not forget M. Maurette in their prayers, and that they will much remember the cause of religious liberty in France, for which he is suffering in prison, and which is threatened on all sides by Jesuits and priests, who seem to be regaining and renewing their fanaticism and their power.

At present the Protestants in France are in a very singular position. By the law of 1822, all works of outrage and derision against a religion established by law, are punishable with fine and imprisonment. Now any controversial work against the Roman Catholics, showing the idolatry and absurdity of their superstitions, may be construed into a work of outrage and derision against a religion established by law, and a jury composed of Roman Catholics would certainly bring the author in guilty of a crime. You perceive, therefore, that this absurd law may be made use of by the Romanists to accomplish a persecution which hardly existed even in the time of Luther. All liberty of the press and of opinion is crushed, if such a state of things should prevail. Other prosecutions besides that against the Abbe Maurette have been commenced, for multitudes have laid themselves open. Indeed, what good pastor is there at this time in France, I might almost ask, who writes at all, that has not written something to expose the errors of the Romish Church? At any rate, multitudes are ready to write, and are resolved by so doing to bring this law upon and against themselves, that by the multitude of prosecutions which must ensue, the whole people may be made to see and feel so strongly the intolerable iniquity and absurdity of the thing, that a change in the law itself would speedily be brought about. Would it not be a curious spectacle to see the jails of France in the nineteenth century filled with Christian pastors, incarcerated for daring to [illegible] of Protestants is better than that of Romanists! I think this would be quite as much for the glory of France and of Rome, as the conquest of poor Queen Pomare by Admiral Dupetit Thouars.

You may see in all these things, Bunyan's picture of Giant Grim, coming out of his cave and gnashing his teeth at the Pilgrims. 'You will never mend till more of you be burned.' How joyful would the old fellow be, if the days of burning at the stake could but come back again. It would quite renew his youth, set his teeth, and cure all his bruises. He would soon have such heretics as the Abbe Maurette into the flames. Let us thank God that in this nineteenth century the *fires* of persecution are not yet lighted, through the Romish *prisons* are opened, and the thunders of excommunication are rolling.

The diabolical spirit of Rome, the spirit of bigotry and cruelty inherent in her system, is here developed in ways which in America are little dreamed of. I cannot help thinking continually how happy is our beloved country, in having been so long preserved from the desperate curse of Antichrist. We begin to feel that curse now in riot and bloodshed; but I hope the time will not come in America, when a man shall be imprisoned for writing against that system of the father of lies called Romanism. I hope the time will not come, when a man shall hazard the loss of his good name and influence by speaking against it. But we cannot tell what may take place. May God keep us from bowing the knee to Baal.

Yours truly, &c. C.

HIGH CHURCH ON A VISIT OF COURTESY.

We republished, not long ago, an article from the Christian Intelligencer, exemplifying the spirit of High Churchism in a season of affliction. We intend now to show what sort of a figure High Churchism cuts in an attempt at courtesy. It would be easy to write a chapter on this point, but one or two illustrations must suffice for the present. We suppose that every Congregational or Presbyterian minister who lives in the vicinity of one of the regular 'Apostolics,' knows something of the courtesy to be expected from that quarter. He finds that he is never recognized in his official character, even by way of *courtesy*, by one whose head has been touched with the concentrated virtue of all the Popes, (if indeed that virtue has substance enough to be concentrated.) If the 'Apostolic' has occasion to correspond with him, to send him a note of inquiry or invitation for any purpose, he will address him as plain *Mister*——; and if he must speak of his church, will call it a 'meeting,' or 'society.'

If the 'Apostolic' is invited to attend a funeral in connection with his 'lay' brother, where the deceased has been a parishioner of the latter, and therefore should be buried according to Presbyterian or Congregational usage, he will modestly suggest that 'as some of the friends belong to *the* church, it would be very proper to have the burial service of the church read at the grave;' and thus give the impression to by-standers that the deceased, however he may have eschewed Episcopacy through life, *died* in the faith of the 'one Catholic and Apostolic church.'

We have heard of an Episcopal rector, who stated in an annual sermon, as a proof of the great increase of the 'church,' that he had *buried* as many persons during the year as all the other ministers of the town together. We do not commonly estimate the increase of population by the number of deaths per annum; but the 'Church' is satisfied to be *in at the death*, if she can gain precedence nowhere else.

Sometimes, indeed, where custom would require an address to be made at the grave of an unbeliever, the officiousness of the 'Apostolic' is quite a relief; and as Archbishop Whately says, it is thought by some to be a great comfort to hear the funeral service read over such a person, 'because, poor man, he had been such a bad liver.'

But one of the most awkward displays of High Church courtesy is seen in the attempt to dismiss a member from that to another communion. It was an instance of this kind, which a clerical friend has recently made known to us, which suggested the caption of this article.

He states that a very worthy young lady connected with the Episcopal Church in the town of ——, Ct., was recently married to a member of the Congregational Church in a neighboring town. She very properly considered it her duty to accompany her husband to his place of worship; though it is sometimes held that the claims of the Church are paramount to the natural dictates of propriety in such a case, and thus matrimony is made 'a converting ordinance.' Our newly married friend having applied to her pastor for a letter of dismission and recommendation to the Congregational Church in ——, received the following:

'It affords me great pleasure to certify, for the information of all whom it may concern, that Mrs. —— was confirmed in the faith of the 'one Catholic and Apostolic Church,' by the Right Reverend the Bishop of Connecticut, on the sixteenth Sunday after Trinity 1842, and that thenceforward to this present time, she has partaken of the blessed sacrament of the body and blood of Christ, and also as I have good reason to trust, walked thus far, answerably to her Christian calling.

'As her sincere friend and affectionate pastor, I hereby commend her to God the Triune, and 'the word of his grace,' and to the confidence and love of all who continue in the unity of the faith which was revealed, and in the fellowship of the ministry which was established by Jesus Christ and his Apostles, hoping and praying that she may always steadfastly adhere to that precious faith, illustrating and adorning it by the holiness of her life, and that she may never violate that fellowship by straying away from the one only true fold of the one only true Shepherd Jesus Christ our Lord, to whom be glory and dominion and praise forever; Amen!

—— ——, *Rector of St. James's Ch.*

—*St. Mark's day* (*April* 25), 1844.'

We need not comment upon the gratuitous insult thus offered to the feelings of the applicant for the letter, and to the church with which she desired to unite. We put it upon record as a specimen of High Church civility. Another instance has come to our knowledge in which a youthful rector—the very pink of High Churchism—being under the necessity of writing a communication to a Congregational church, addressed it to the Congregational *society*. It is thought that in his anxiety to avoid a profane use of the word church, he would even address his neighbor who bears that name, as Mr. *Meeting-house*, or Mr. *Society*.

We have heard of a rector somewhat more sagacious, who commends those who seek a dismission to another communion, to 'all having authority in the church of God'; so that the church receiving a person thus dismissed, has only to presume itself to have such authority, and the way is clear. We would advise our Apostolic brethren to study this matter carefully, and endeavor to prepare a form of dismission which shall not violate all the courtesies of life. We know that the task will be difficult; but we do not despair of their success, when we call to mind an incident which shows that they *can* forget their exclusiveness.

A poor widow called upon a Congregational minister for aid to raise a mortgage on her house about [$25 00.] After giving her a trifle, he said jokingly, 'as you belong to the Episcopal church, and have the recommendation of your minister, why can't you get this little sum among your own denomination?' 'Oh,' said she, 'Dr. —— thought it wasn't worth while [illegible]'

York Evangelist.

GRADUATES FROM THE AMERICAN COLLEGES IN 1844.

The following is as nearly, as a strict attention enables us to present, the number of graduates from the different Colleges in the country this year. It will prove a valuable table for reference:—

1	Yale College, Ct.,	104
2	Union College, N. Y.	81
3	Princeton College, N. J.,	60
4	Dartmouth College, N. H.,	59
5	Harvard University, Mass.,	54
6	University of New York,	39
7	Williams College, Mass.,	33
8	Columbia College,* N. Y.,	32
9	Brown University, R. I.,	26
10	Rutger's College, N. J.,	24
11	University of Vermont,	24
12	Amherst College, Mass.,	23
13	University of Pennsylvania,	20
14	Hamilton College, N. Y.,	19
15	Wesleyan University, Ct.,	17
16	Dickinson College, Pa.,	17
17	Middlebury College, Vt.,	61
18	Washington College, Ct.,	12
19	Delaware College, Del.,	12
20	Western Reserve College, Ohio,	11
21	Transylvania University,	11
22	Geneva College, N. Y.,	10
23	Georgetown College, D. C.,	9
24	Marietta College, Ohio,	5

* Commencement in October. Total, 713

CHARLES JAMES FOX.

BY SIR J. MACKINTOSH.

Mr. Fox united in a most remarkable degree, the seemingly repugnant characters of the mildest of men and the most vehement of orators. In private life he was gentle, modest, placable, kind, of simple manners, and so averse from dogmatism, as to be not only unostentatious, but even something inactive in conversation. His superiority was never felt but in the instruction which he imparted, or in the attention which his generous preference usually directed to the more obscure members of the company. The simplicity of his manners was far from excluding that perfect urbanity and amenity which flowed still more from the mildness of his nature, than from familiar intercourse with the most polished society of Europe. The pleasantry perhaps of no man of wit had so unlabored an appearance. It seemed rather to escape from his mind, than to be produced by it. He had lived on the most intimate terms with all his contemporaries distinguished by wit, politeness, or philosophy; by learning, or the talents of public life. In the course of thirty years he had known almost every man in Europe, whose intercourse could strengthen, or enrich, or polish the mind. His own literature was various and elegant. In classical erudition, which by the custom of England is more peculiarly called learning, he was inferior to few professed scholars. Like all men of genius, he delighted to take refuge in poetry, from the vulgarity and irritation of business. His own verses were easy and pleasant, and might have claimed no low place among those which the French call *vers de societe*. The poetical character of his mind was displayed by his extraordinary partiality for the poetry of the two most poetical nations, or at least languages of the west, those of the Greeks and of the Italians. He disliked political conversation, and never willingly took any part in it.

To speak of him justly as an orator, would require a long essay. Everywhere natural, he carried into public something of that simple and negligent exterior which belonged to him in private. When he began to speak, a common observer might have thought him awkward; and even a consummate judge could only have been struck with the exquisite justness of his manners. But no sooner had he spoken for some time, than he was changed into another being. He forgot himself and everything

around him. He thought only of his subject. His genius warmed and kindled as he went on. He darted fire into his audience. Torrents of impetuous and irresistible eloquence swept along their feelings and conviction. He certainly possessed above all moderns that union of reason, simplicity, and vehemence, which formed the prince of orators. He was the most Demosthenean speaker since the days of Demosthenes. "I knew him," said Mr. Burke, in a pamphlet written after their unhappy difference, "when he was nineteen; since which time he has risen, by slow degrees to be the most brilliant and accomplished debater the world ever saw."

The quiet dignity of mind roused only by great objects, the absence of petty bustle, contempt of show, the abhorrence of intrigue, the plainness and downrightness, and the thorough good nature which distinguished Mr. Fox, seem to render him no unfit representative of the old English character, which, if ever changed, we should be sanguine indeed to expect to see it succeeded by a better. The simplicity of his character inspired confidence, the ardor of his eloquence roused enthusiasm, and the gentleness of his manners invited friendship. "I admired," says Mr. Gibbon, after describing a day passed with him at Lausanne, "the powers of a superior man, as they are blended, in his attractive character, with all the softness and simplicity of a child: no human being was ever more free from any taint of malignity, vanity or falsehood."

The measures, which he supported or opposed, may divide the opinions of posterity, as they have divided those of the present age. But he will most certainly command the unanimous reverence of future generations, by his pure sentiment towards the commonwealth; by his zeal for the civil and religious rights of all men, by his liberal principles, favorable to mild government, to the unfettered exercise of the human faculties, and the progressive civilization of mankind; by his ardent love for a country, of which the well being and greatness were, indeed, inseparable from his own glory; and by his profound reverence for that free constitution, which he was universally admitted to understand better than any other man of his age, both in an exactly legal, and in a comprehensively philosophical sense.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 9, 1844.

TO ALL LIBERAL CHRISTIANS WITHOUT CHURCH AND MINISTER.

There are very many Unitarian Christians, who, on account of their unfortunate position, are unable to secure, except at great trouble and cost, common religious privileges. We do not now refer to those who are not in the neighborhood of *any* House of Worship. This may be the case with the members of any denomination in our thinly settled country. We are not thinking now of sojourners in the wilderness, of those who have left the pleasant homes of their fathers for the far West: and when we speak of privileges, we do not mean the opportunity to hear always prayers and sermons; this of itself is not necessarily considered desirable: every one wishes to hear, sometimes, at least, instructions with which he can sympathize, to which he can find it in his heart to assent. We have in mind a multitude—not in a remote land, but in our own New England—New England, that boasts herself, from her countless pulpits, on every anniversary of the reformation, of religious liberty,—a multitude of Christian men and women who cannot become members of the churches of Christ in our villages, and who are never permitted to hear from the village pulpits, the voices of those religious teachers who agree with them in the interpretation of Christianity. It is rather startling to a Christian,—the thought that such a class exists in a Christian land. It indicates a great fault somewhere. But those who look at all beneath the surface must expect to be startled, and we, even with our limited experience, are very sure that the class of persons to whom allusion is made, is large and respectable. We know them; we converse and correspond with them; we profess to understand their feelings about this matter; we have endeavored to ascertain what is their best course in their unfortunate circumstances. Preachers do not reach them: they are to be approached chiefly through the press: they are generally the most careful readers of the religious newspaper, and we are bound, as we are desirous, in this way to communicate with them. Our object is not dictation, but friendly advice. Our counsel is not hasty; yet, if it is not received, we shall not be offended.

We are addressing ourselves to those whose only hope is in the Lord Jesus Christ, the Son of God, and the Savior of men; to those who do not regard themselves as beyond the assistance of Christianity, and who believe that they are seeking to ally themselves to Christ in his appointed manner. But we are immediately moved to inquire, how happens it that there is no platform upon which Christians can meet! how is it that the teacher, whose services are so acceptable to one class, is so distasteful to others, who yet, it would seem, must hold essentially the same form of doctrine? Must not the minority be greatly in fault about this matter? Are they not very fastidious; is not their liberty licentiousness; is it not their own fault if they are without religious privileges?

Now these questions open a wide field for discussion. It is difficult to answer them without seeming to be personal. We must go back to other minorities, before we can do justice to the subject. We, too, must talk about the Reformation, and Scholastic Theology, and Progress in Christian Knowledge: we must call attention to the increased facilities for understanding the Scriptures, which the studies of modern scholars have secured for us. But we are somewhat weary of this course of remark. We have recurred to it again and again. For ourselves it has not lost the least particle of force. But it would seem that our progress in Christian knowledge must be very small, and that to most persons, it must still appear very mysterious that we should be dissatisfied with many interpretations of Christianity, which are very generally esteemed.

We shall not attempt, then, to enter into a full explanation and defence of our theological position; we shall not attempt to show why we esteem our Christian doctrine far beyond any other Christian doctrine. We will not now take our stand as Reformers, as those who cannot regard the voice of the past, or the voice of the majority as having authority, when the most ancient Gospel is endangered. We will not now say, what we of course believe, that our form of Christianity is better than any other form; that we are in a minority because we have thought more about Christianity than other Christians, and that it is no more to be wondered at that Calvinism is distasteful to us, than that Romanism was distasteful to Calvin. Let these be our own thoughts about the matter. Let us not press them, however, exclusively, for there is another way open, and for the present it would seem to be a better way.

OUR POSITION.

Our position is sufficiently defended, if we can show that our disagreement with our brethren concerns not the divine origin of Christianity, but only relates to the interpretation of Christianity. If we were not Christians, if we were found complaining that we had no deistical privileges, so to speak, our position would be untenable, for the deist and the Christian cannot meet upon the same platform. But, according to the rules of the Apostolic Church, we are believers. We baptize our children into the name of the Father, and of the Son, and of the Holy Ghost, and we believe that we understand and employ the words, according to their original meaning. We make that profession which the Eunuch was called upon to make, when he sought and received baptism at the hands of Philip the Evangelist. We believe with heart and mind in the Lord Jesus Christ, and in this dark and evil world, we seek for salvation through Him.

Now we say that we never have asked, and never mean to ask any religious privileges which ought not to be secured to us by this Christian confession. If our position is unfortunate, it is because this rule of the Apostolic Church has been set aside, because the only principles upon which Christian unity is possible, have been violated.

HOW WE ARE DEALT BY.

Viewed in this light—and who has any title to look at the matter in any other light?—we must not be charged with fastidiousness, with sectarianism, with a fault-finding spirit, when we say that in very many places, we are denied common Christian privileges; when we profess ourselves dissatisfied with the existing arrangements of the various Orthodox denominations. Have we yet done anything to place us beyond the pale of the Church? What is our crying sin, our opponents being judges? This, we suppose:—We are given to reasoning about Religion, we are exceedingly desirous of being men in understanding; so much so, indeed, that, as many say, we forget that we are to be children in malice. Now let it be admitted that we are given to reasoning. Let nothing be said about Orthodox speculations, about the themes of the Trinity, the Fall, the Atonement, and the like: let it be granted that we have our theory of Christianity, and that it is not the common theory. What then? what difficulty does this introduce? Have we reasoned ourselves out of *Christianity?* Do we reason *against* it, as well as *about* it? Have we not, on the contrary, furnished our full quota to the ranks of those who have consecrated their learning to the defence of the Faith? Leaving out of sight the vagaries of here and there an individual, is it not well known to all who profess to know anything about such subjects, that we believe in Jesus, and are trying to become Christians? Indeed, when we hear our Orthodox friends, in their discussions with Puseyites and Romanists, appeal to the Bible as the rule of faith, we almost fancy, for the moment, that the breach in the Congregational Church is healed, and that the ministers will exchange, as of old. They say, *you* have no right to interpret Scripture for *us*. We say, *you* have no right to interpret Scripture for *us*. What Luther claimed for himself, he claimed for all, or his claim was unjust. No doubt, he would have been glad not to have been driven to insist upon his individual demands: no doubt, he would have preferred the sanction of the Church; but the Church could not endorse his extreme sentiments, and we cannot much blame her. The door was opened, and it must remain open: they who unbarred it, should be the last to complain.—Now if we had reasoned ourselves out of *Christianity*, there would be nothing more to say; we should not protest and plead about Christian privileges, for we should not care about Christian privileges. To say 'that we cannot take deists and everybody by the hand as Christian brethren,' is not in point when addressed to us, for we claim to be Christians, and are as desirous as any can be, that Christianity should be seen as distinct from Deism.

We merely obey the injunction of the apostle, to be men in understanding, and we prove every day that this injunction was safe, for we find that the understanding and Christianity very well agree. If we were bound to any one of the human interpretations of Christianity, the case, indeed, might be different. The use of the understanding leads to the greatest diversity of opinions upon religious subjects, certainly at first, but it does not lead men beyond Christianity itself, the thing to be understood and explained. The apostle, who commanded us to think, did not contradict himself when he forbade divisions; for, amidst all our diversities, we all hold a common, and only essential truth.

We say, then, and to this point our remarks necessarily tend, that our difficulties as a small and scattered denomination, our want of common religious privileges, of a church and a teacher must be traced not to our thinking too much, or thinking too little, not to our fastidiousness, or our sectarianism, or our lack of the spirit of unity, but to the *non-observance, in our Reformed Churches, of the Apostolic rule.* Our reason has taught us that creeds, which bar the avenues to the table of our Lord and to the pulpit, do not convey our doctrine of Christianity. The apostle has taught us to employ our understandings, not the understandings of other men, whether Romanist or Calvinistic, but *our own* understandings. We cannot, without neglecting our minds, and breaking down their energies, call that true, which we are persuaded is false. We see no reason why we should do so, in order to stand upon the same footing with our brethren as Christians. *We* do not like *their* views; *they* do not like *our* views. Yet we will meet them upon the broad platform which Christ has raised, and while we retain our peculiar sentiments, the Church is undivided. This, however, is not allowed, and observe the evil results. We have already alluded to them. You suffer them. Yet let it be seen precisely what they are; how serious, how annoying.

EXCLUSIVENESS.

So long as men employ their minds upon religious subjects, there must arise, in every place and even in very small communities, the greatest diversity of sentiment. Different minds, with different opinions, will be found even in the same household. Christians will explain Christianity differently. Hence, a difficulty in any attempt to secure a religious teacher.—There may be means for the support of only one, or, at most, two clergymen, where a community is divided into a dozen sects. How does the Church meet the difficulty. Why, without seeking for anything in its original Constitution, which would afford relief, and form the foundation of an innocent compromise, the evil is, in every possible way aggravated: societies are formed and clergymen are settled, with an expense far beyond the pecuniary resources of the community. *Questionable expedients* are resorted to for procuring funds, and the country is filled with miserable little edifices, which, however, small as they are, are much too large for the congregations that drag out in them a puny, starveling existence. There is an immense deal of money raised by the voluntary system, for the support of religious institutions; but it is miserably frittered away. Now this gathering of the different classes of believers into different churches, seems to be a good arrangement, when there are sufficient means for carrying it out; but to insist upon it as essential is mere bigotry, and the practice tends to foster bigotry, to keep those separated who really do not, in many things, differ. Moreover, so long as even twelve men must have a house of worship, or dispense with worship altogether, there will be many who will be deprived, year after year, of such preaching as they can apply to their condition. The village church was not erected for them. It is not as of old, the church of the village. It belongs to a denomination. It is called the Orthodox, or the Methodist, or the Baptist Meeting House. It has ceased to be a Christian temple, open for all Christians. This bears hard upon all in turn; but Orthodox Christians have no right to complain, since the system is their's. It bears peculiarly hard upon Unitarians, since, although they are willing to admit other denominations to a share in their Christian privileges, they can have neither communion, nor Unitarian teaching, for so much as one half of a Sabbath, unless they are able to support a Church and minister of their own. The denominations called Orthodox will sometimes exchange, though they too, much to their common detriment, must have each a house and minister: but the Unitarian is completely excluded; he is to be treated as a heathen, and though he is allowed to contribute his money, he is not permitted to hear anything that answers to his views; and when his friend, a preacher of Unitarian Christianity, arrives in the village, he can only hear him, after the ancient manner, in his own house, and when he would confess his Master before men, he is told that it is quite out of the question; the *Protestant* teacher extends a creed which he cannot sign. Apply now, the Apostolic rule to this confusion. Let there be a free interchange of services amongst all preachers who profess to believe in Christ. Of course a small minority will not claim what a majority only can expect; yet let all have their opportunity. Country communities might thus be united in one congregation; courtesy would prevent pulpit dissensions; we should understand one another better; many differences which now exist would disappear; all might be edified, while none would be burdened. Soon the poorer preaching would give way before the better. Soon many of our forlorn village meeting-houses might be converted into school-houses. We ask those who have a part in excluding Unitarians from the pulpit, whether they have carefully studied the *Apostolic rule and usage*; whether they are aware of the amount of trouble which their hasty and ill-advised course brings upon sincere Christians?

With these evil results we are not chargeable. We have had no part or lot in bringing about this most unfortunate condition of things. We have not sought to set up one form of faith over all others. We have only claimed our rights as Christians.

OUR DUTY.

Now what is our duty under such circumstances, and what should be our course of action? In reply, we say first, distinctly and with emphasis, that we cannot, for the sake of peace, abandon our position, as complainants, as persons aggrieved and dissatisfied. Quietness is desirable, but the interests of Christian Liberty must not be sacrificed to gain it. We cannot say that we are contented, when we are not contented. We cannot allow that our views of the Truth are unimportant, we cannot submit to Tyranny in order that the appearance of harmony may be maintained. It is indeed disagreeable in the extreme, to be forever finding fault and raising obstacles; to be protesting; but if the Cause of Christian Freedom can be served in no other way, then we must object and protest. It is not sectarian to resist sectarianism. We must indeed speak and act in a kindly spirit, we must be ready to co-operate, just so far as we innocently may, but when we are requested to sanction bigotry, and human usurpation, we must resolutely say, No!—we must set our faces like flints against petty dogmatism and unjust assumption.

And this we may do in various ways, according to our circumstances. Only let the thing be done thoroughly. Only let us not despise the day of small things, and lose ourselves in the mass. Only let us always carefully maintain a distinct existence. Sometimes we can best labor to secure the religious privileges which we desire, by separating ourselves, and seeking elsewhere, even at much inconvenience, for spiritual instruction. It is pleasant indeed to hold a pew in some neighboring Church, where one can be found in all weathers, and where one can assemble about himself family and friends. It is uncomfortable often to ride or walk miles to Church. But what then! Do not they despise the day of small things, who are unwilling to make sacrifices during its continuance? We are at great trouble for objects of much less importance. When a ride of five or six miles will bring us to a Unitarian House of Worship, we should make the effort, for the sake of securing our religious privileges, and of bearing our testimony against usurpation. Nay more, if we have no means of riding, we ought to walk. It is very important that every one should do his part in this matter. It would soon work a wonderful change in the condition of things. Let men understand that you value your form of faith, that you are not satisfied with your position in this matter, that you mean to leave no stone unturned, that you will rise early and watch late, and bear with much irregularity and inconvenience, rather than suffer your favorite Truth to be neglected. Our Unitarian Churches ought to be filled up from all quarters; the country about them should send its representatives. Have you ever made this effort? Have you realized what you might do in this particular? We can root out sectarianism, if we choose; but we must labor for it and make sacrifices.

There is another way. It is a better way, perhaps, where the number of Unitarians is considerable, so considerable as to countenance the hope that something may be accomplished upon the spot for bringing in a better order of things. We may join the Orthodox congregation, we may do our part towards bearing its expenses, we may cherish and express a hearty desire to co-operate with the majority, we may accord to this majority, without any hesitation, the principal direction of things,—while at the same time, on every suitable occasion, in public and in private, we urge our just claims, and insist that occasionally, the Pulpit shall be open for our ministers, and that we shall have a place with our brethren at the Table of our Common Master. We may be found in the Congregation, principally to bear this testimony against sectarianism, to keep the great subject before all minds. For the time, perhaps, we shall not be much edified by the ministrations; but we can always gain something; and it will be good to meet and to pray with our brethren, and the prospects of our cause will improve every day. The influence of a consistent, persevering, well-organized minority is very great under any circumstances, and when the claim, which for the present is disallowed, is palpably just, it must soon be granted:—maintain yourselves as a distinct party; meet for the arrangement of measures; meet, when you will not interfere with the regular Church services, for religious conversation, reading and prayer:—keep the great object distinctly before you, whenever your assistance is requested; let it be known to minister and people, that you are not satisfied with the existing order, that you long and pray for Christian Freedom; and finally never yield, no, not for an hour. If your request is denied today, repeat it tomorrow. If you fail this year, try again next year. Persist, persist. You must in the end overcome bigotry and awaken the indifferent. Let it be understood that you will petition and remonstrate to the end of your days,—that if necessary your children and your children's children shall still petition and remonstrate. We have great faith in this course. We believe that many Orthodox Ministers and Orthodox Congregations are secretly longing to have us take this step. Let us only say distinctly, emphatically, yet kindly, that while we have no wish to divide Congregations, we do mean to have our rights as Christians, we do mean to appeal to Christian consciences until we have Christian Freedom, and a better day will dawn for the distracted Church. We shall again have the village meeting-house, the common property, the gathering place for all classes of believers. How beautiful such a condition of things! And it is entirely within our reach under the Gospel. We cannot go back. We cannot stay where we are, worshipping in sectarian edifices. And to what can we go forward save to the House, common to all sects, because all sects are Christian? For this state of things let us never cease to pray. Let us call no other condition satisfactory. Let us raise a voice in every parish meeting against creeds and unscriptural tests. We are deeply in earnest about this matter, for our observation of the state of matters in our villages, has satisfied us that only upon these liberal principles can the institutions of religion be properly sustained.

One word more, and we have done. It is peculiarly incumbent upon us, to illustrate and defend our better truths by better lives,—by a better piety at home and abroad. 'What do ye more than others?' is a question that we must continually propose to ourselves. A Christian deed has a hundred tongues and each one eloquent. We must be known for our piety and for our morality. Since the world was, it hath not been heard that they who have not genuine faith in Christ, have attained to Christian faithfulness. Let your faithfulness demonstrate your faith. Remember that the feeble and the heretical are always watched, that their slightest failings are trumpeted to the four winds of heaven; remember that if you lead a consistent Christian life, day after day, year after year, and at the same time confess the Lord Jesus to be your Savior, when bigotry persists in denying your discipleship, it will not be heeded by one rational person. The slander shall recoil upon the slanderer.

Resolutely then, with sacrifice and with toil and with prayer, after the manner which they call heresy, do you worship the God of your Fathers, remembering that the Truth, in times past, hath often been in a minority, that in the last appeal she takes no account of numbers. Protest!—no Protestant can gainsay you. Appeal to Protestantism against the Protestants, to Christ against the Christians. Be not discouraged! Endure unto the end. A better day is dawning. Rome is gathering her forces, and those who now oppose you, must abandon this, their inconsistency, or be defeated by a more formidable enemy than yourselves. They must advance upon our position; it is the only tenable position. Then, Christian Freedom for which chiefly we contend, shall be the glorious heritage of all Protestants.

UNITARIAN PLACES OF WORSHIP IN AND NEAR LONDON, WITH THE PREACHERS, AND HOURS OF SERVICE.

1. Essex street, Strand. Rev. Thomas Madge (reformed Liturgy). Morning, 11 1-4.
2. Little Carter-lane, Doctors' Commons, near St. Paul's Church-yard. Rev. Dr. Hutton. Morning, 11 1-4; Evening, 6 1-2.
3. Little Portland-street. Rev. Edward Tagart (reformed Liturgy). Morning, 11 1-4; Evening, 7.
4. Stamford-street, Blackfriars. Rev. William Hincks. Hour of Service, 11 1-4. Evening Congregation (General Baptists), Rev. J. O. Squier. Hour of Service, 6 1-2.
5. Worship-street (General Baptists). Rev. Benjamin Mardon. Hours of Service, Morning, 11; Evening, 6 1-2.
6. Hackney. Rev. Robert Aspland; Rev. T. Sadler. Morning, 11; Evening, 6 1-2.
7. Newington Green. Rev. T. Cromwell (Reformed Liturgy). Morning, 11; Evening, 6 1-2.
8. Hampstead. Rev. George Kenrick. Morning, 11 1-2. Rev. William Hincks. Afternoon, 3 1-2.
9. Brixton. Rev. A. M. Walker. Morning and Evening.
10. Deptford (General Baptist. Rev. J. O. Squier.

LITTELL'S LIVING AGE. We have just received No. 26, crowded with excellent articles, gathered from those fruitful sources, the European periodicals Published by T. H. Carter & Co., 118 1-2 Washington street.

CIRCULAR TO THE FRIENDS OF THE LORD'S DAY.

The object of this communication is to secure the general attendance of Delegates from every section of our Country, at the NATIONAL LORD'S DAY CONVENTION which, in pursuance of a previous CALL, is to be held in Baltimore on WEDNESDAY, the 27TH day of NOVEMBER next: and to invite the active co-operation of all the friends of the Sabbath in procuring the appointment and attendance of Delegates, and furnishing the Convention with the statistical information hereinafter called for.

The proposition to hold such a Convention, originally suggested by the Philadelphia Sabbath Association, has been sanctioned by the Sabbath Convention of Maryland, Deleware and the District of Columbia; by the American and Foreign Sabbath Union, through their Secretary, Rev. Dr. Edwards; by the State Conventions of Pennsylvania and New York, and the Charleston Sabbath Association.

A National Convention held under such circumstances, cannot, we are convinced, fail to exert a momentous influence, either favorable or unfavorable, upon the cause. If it shall be characterized by Numbers, Influence and Interest commensurate with the transcendent importance of the object for which it is to be convened, viz., The suppression, as far and as early as practicable, by moral influence, under the Divine blessing, of the profanation of God's holy day, throughout our land;—its beneficent effects will be felt not only by the present, but by all future generations.

We confidently hope that in all these respects, the character of the Convention will fully correspond with the magnitude of the interests involved; and that it may be made truly national in its character, by the attendance of Delegates from every section, however remote, of our country

Let the distant cities and Districts send at least one Delegate to manifest their heartfelt co-operation and sympathy.

Renewing, therefore, the invitation which had already been very extensively circulated, we invite ALL to attend:—

We invite Ministers of the gospel to lay this subject before their Congregations, and procure the appointment of large delegations: We invite the citizens of every Election District to assemble in primary capacity, and appoint delegates: We invite all merchants, professional men, agriculturists, manufacturers and mechanics, to attend personally, or send representatives. And lastly, tho' not least, we cordially and earnestly invite officers and stock holders in canals, rail-roads, steamboats and stage-lines, forwarders, agents; clerks, conductors, boatmen, drivers and all others concerned in the carriage of persons or goods, or connected with the shipping interest, to attend and take part in the deliberations of the Convention.

Let ALL come that the views, feelings and interests of none may be overlooked, and that the wants and welfare of all classes may be considered and promoted

With a view of collecting a mass of statistics full, exact and well-authenticated, to be systematically arranged and read before the Convention when it assembles, we respectfully request the friends of the Sabbath to whom this Address shall come, to furnish us by a letter addressed to 'The Sabbath Association, Baltimore, Md.' at as early a day as practicable, with exact answers to the following queries, viz.,

1. What Railroads or Canals, stages or steamboat lines are in operation in the State or section of country in which you reside? What is their extent?
2. Are they used upon the Sabbath for the carriage either of passengers or merchandize?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week? and what are the relative receipts?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary view?
6. Are the proprietors willing or unwilling to discontinue Sunday travels on their lines?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor?
8. Has the carriage either of passengers or merchandize on the Sabbath been discontinued on any of these routes? If so, to what extent? And what have been the consequences, 1st, in reference to the morals of those employed; 2d, in reference to the pecuniary results?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years?
10. Have any special efforts been made to promote its santification? and with what success?

[Delegates are requested, on their arrival, to report themselves at the Lecture room of the Fifth Presbyterian Church (Rev. Mr. Hamner's,) in Hanover street, between Pratt and Lombard sts.; where a Committee of Reception will be in waiting to secure them accommodations.]

CHAS. W. RIDGELY, ALEX. M. CARTER, WM. GEO. BAKER. } Committee of Correspondence Baltimore Sabbath Ass'n, Baltimore, Sept. 24, 1844.

At a meeting of the Executive Committee of the American and Foreign Sabbath Union, at the Committee Room, Boston, Nov. 2th, 1844, the following votes were passed, viz.

1. That we cordially approve of the National Sabbath Convention, called to meet at Baltimore, November 27, 1844.
2. That we recommend to the friends of the Christian Sabbath, to appoint delegates to that Convention.
3. That Daniel A. White, John Codman, Francis Wayland, Seth Terry, Joel Hawes, Stephen Olin, James Milnor, Thomas E. Bond, William Jay, Eliphalet Nott, Reuben H. Walworth, Henry Dwight, Edward C. Delavan, John N. Wilder, David Magie, Joseph C. Hornblower, Ansel D. Eddy, Peter Vroom, Cornelius C. Cuyler, Albert Barnes, Thomas Fleming, S. P. Durbin, George B. Ide, William Jessup, and S. S. Shmucker, be requested, as delegates of this Union, to attend that Convention.
4. That all Editors of papers friendly to the Christian Sabbath be, and they hereby are, requested to publish the above, and also the Circular from Baltimore, in their publications.

JUSTIN EDWARDS,
Sec'y of the Am. and For. Sab. Union.

A NEW UNITARIAN CHUROH IN BOSTON.

We have been requested to give an insertion, in our columns, to the following invitation, and to say that any gentleman of our denomination in the city, who feels any interest in the object of the meeting called, will consider himself as personally addressed by this Circular, and as hereby requested to attend. We are gratified to find that a movement of this sort is needed in the city, and also to find that there are those ready and able to labor for its success. Statistics show a vast increase of population at the South part of the Town, and there should certainly be ample accommodations for all who may be believers according to our simple faith. We cannot doubt that the many tried and faithful friends of the truth among us, will prove their efficiency again.

BOSTON, Nov. 6, 1845.

SIR,—A meeting of Unitarian brethren was holden, on the 2d inst., at the vestry of Rev. Mr. Huntington's Church, to consider the demand for additional accommodation for religious worship in the Southerly part of our city, arising from the great increase of population there, within a few years past. After some discussion, the necessity of the case seemed so obvious and urgent, that it was thought desirable, that a larger meeting should be called, to consider and decide, what measures should be adopted to meet that demand, and the undersigned were appointed a committee to call such a meeting.

In obedience to this appointment, and impressed with the obligation resting upon us, to take reasonable and proper measures to meet the wants of our brethren, and to spread our faith in its purity and simplicity, and trusting in your sympathy and co-operation, we would request you to attend a meeting, to consider and act upon the matters above named, at the vestry of the Rev. Mr. Huntington's Church, on Saturday evening, (16th Nov.,) at 7 o'clock.

Respectfully,

HENRY H. FULLER,
ELIPHALET BAKER,
CHAS. A. WELLS,
CHAS. TORREY,
GEORGE CALLENDER,
MANLIUS J. CLARKE,
AARON H. BEAN,
PHINEAS E. GAY,
CALVIN W. CLARKE,
OLIVER CARTER. } Committee.

NEW PUBLICATIONS.

Recognition of Friends in Heaven. A Discourse by Daniel Sharp, Pastor of the Charles Street Church, Boston. Published by Request. Boston: John Putnam, Printer, No. 7 Cornhill.

We are glad to see another of Dr. Sharp's Sermons published. Every thing that we have read from the pen of this venerable clergyman, now one of the oldest and most honored in our city, bears the marks of a truly generous, Catholic, Christian spirit, and exhibits the fruits of a mature and discriminating mind, well instructed in the school of Christ.

The subject of the discourse before us, 'Recognition of Friends in Heaven,' is one that speaks to the heart and affections, and sooner or later becomes a matter of deepest thought and anxious interest to every one. In a simple, earnest, affectionate manner Dr. Sharp presents the considerations in support of this idea and the influences it is calculated to exert. We make the following extract from this latter portion of the discourse.

A persuasion that we shall know our departed friends in heaven supplies us with motives to Christian usefulness. It is in perfect harmony with the doctrine, that heaven is the reward of grace, and that God is the source of all joy there, to believe he has so ordained, that a part of the happiness of beautified spirits shall arise from the remembrance of having honored and served him on earth, and of having diligently and successfully exerted themselves in promoting the salvation of their fellow men. Taking it for granted that saints do know one another in heaven, we can conceive of nothing that would be either more natural or more probable than for a convert, in the overflowing of his affection and the gratitude of his heart, to relate to him who was the instrument of his conversion, the way in which he was brought to a knowledge of the truth.

Then disclosures will be made, as unexpected as they will be gratifying. Perhaps the effectual, fervent prayer of a righteous man had availed much, in obtaining blessings for a neighbor or a friend. And in the light of heaven, he who had participated in these benefits sees the connection between that prayer and the blessings he had received; and while he chiefly thanks the *Author*, yet he is not unmindful to make his acknowledgments to the instrument, of his happiness. Perhaps friendly advice and repeated warning, addressed to one who was devoted to the pleasures of the world, were the means of reclaiming him, from the paths of disobedience, to the ways of the just. Perhaps the distribution of a tract eventuated in alarming the conscience of a thoughtless sinner, and in convincing him of the extreme folly and danger, of his pursuits Or, the pupil of a Sabbath School, who was deplorably ignorant of all moral and religious truth, when he first submitted to the instructions of his teacher, was made wise unto salvation through faith in Christ Jesus. In relation to some one or other of these instances, you may have the unspeakable delight of ascertaining that you were made useful when on earth. You may renew your acquaintance with persons thus benefited, and hear from their own grateful lips the astonishing effects which your prayers and instructions had upon them. And this discovery, with all its attendant happiness, may be first made to you in heaven. What glorious interviews will then take place, when parents shall gaze with admiration on the bright celestial forms of their children, and listen to the expressions of thankfulness which are poured forth, while they confess, that under God they are indebted to maternal counsels and parental restraints for that eternal weight of glory of which they are in possession! Nor will it diminish, but heighten, their bliss, to see other splendid circles, composed of ministers and their pious hearers, Sabbath School Teachers and their scholars, and good men who once occupied a comparatively obscure station, with the fruits of their private faithful labors, or the latter acknowledging the good they have received, and the former exclaiming, 'Not unto us, not unto us, but unto the Lord be all the glory;' while all in humble and devout praise shall 'worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power.'

Such high anticipations as these should enkindle in you the desire to be more faithful and diligent in the discharge of every religious duty. You see, that in doing good to others, you will be twice blessed. You will be blessed while here, in the sweet consciousness that you have not lived in vain. And you will be blessed hereafter, not only in the approbation of your Savior, who considers what is done for his cause as done to himself, but in the grateful recognitions of those whom you have benefited. 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' The happiness resulting from it shall be felt, not only by yourselves, but by others, in a future world. If it is the hope of reward which in this life sweetens labor, surely the hope of such eternal rewards as I have described, may give vigor and perseverance to all your pious and benevolent exertions. In view of such blissful expectations, we feel the full force of the expression—'He that winneth souls is wise.' For he shall shine as the brightness of the firmament; and having turned many to righteousness, he shall outvie the lustre of the stars forever and ever.

Anastasis: or the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered. By George Bush, Professor of Hebrew, New York City University. Boston: Saxton, Pierce & Co. 12mo. pp. 396.

This volume, though it has been before the public scarcely a fortnight, has already exercised the amazement and the timidity of the Editors of several of our religious papers. They are evidently frightened, and bent upon having recourse to the protection of *reserve*, for the present at least, in reference to the (to them) startling theory, propounded by Prof. Bush, who is a Presbyterian clergyman, of the most distinguished merits as a scholar, a divine and a man. We ourselves have never believed any other theory than that which he offers. The belief that the *same body* in which men have lived on earth, was to be raised again as a casing for the soul in its eternal state, has always seemed to us perfectly preposterous. When that doctrine is stated in naked, literal, distinctness, it causes the most submissive faith to shudder. Perhaps we cannot introduce Prof. Bush's volume to our readers with any better announcement than by saying that it subverts that article in the so called Apostle's creed which says,—'I believe in the Resurrection of the Body.' Knowing that his theory would alarm many of his brethren, he commences his preface in a humbly apologetic tone for the sake of warding off prejudgment, and hearsay representations of it, but he soon exchanges this tone for one more fitted to the harmlessness of his theory, to the scholar-like research and the manly method which has led him to adopt it, and to its full conformity with the Scriptures, as revealing a Future Life.

We think, however, that the author has done wisely in allowing the apologetic tone to characterize his volume. He has to do with a vast deal of bigotry, and with many contracted notions in the members of his communion, and, to utter the views which he maintains, without some condescension to such as these, would be to speak to deaf ears. In his Introduction he maintains the thesis that the knowledge of Revelation is progressive, that there are many obscurities in the records which will be successively and gradually explained, that all fear that such progress will weaken the foundations of faith is a bugbear, and that our own expectation, that science and philosophy will advance, is our warrant for believing that the knowledge of revelation must advance likewise; for the obscurities of Scripture are to be attributed in great measure to a defective science and philosophy. We shall refer to this volume again.

Dr. Frothingham's Address before the Alumni of the Cambridge Theological School.

We gave a brief report of this address at the time it was delivered, and expressed the hope that it would be given to the public in a permanent form. It was published in the last number of the Christian Examiner, and we are gratified to learn that a few separate copies have been struck off.

The following passage is from that portion of the address that treats of the proselyting zeal of the times.

'Meanwhile, every sect is exceeding bold against its antagonist sect. The Romish Bishop, once so mighty through a superstition that we may hope is well-nigh broken.—he, whose style was, 'servant of servants, while his state was a threefold crown, and whose fisherman's ring and ball of lead used to be the signet for the doom of kingdoms,—he, the imbecile prince of a blasted patrimony, who once thundered from that Vatican, from which he can now send nothing but malaria and a fog,—he, with the old guile, but a spent force,—with nothing abated of the former insolent presumption, and but little left of the former command,—he, whose temporalities are chiefly sustained by the curiosity of those strangers, whose worship he thrusts without his walls, and whose souls he shuts out from his pale of salvation,—he, whose crossed sandal is scarcely noticed by the inquisitive traveller, though it used to be set upon the necks of kings;—this cripple of an ancient domination, has designs yet upon these realms of the westering sun, which he once usurped the right to give wholly away. On the opposite hand, we have heard a summons, of almost equal ambition and simplicity, from Protestant zealots, to carry the holy war back into Italy, and convince the purple cardinals of the Papal See of their departures from the truth. And between these two eager disputants, a third or middle one has sprung up; invoking, out of the midst of independency and dissent, the authority of the Church, and anxious to restore something at least of the usages and faith of the mediæval days. Lutheran and Calvinist cannot worship together in our neighboring city, though they are fellow-countrymen, in a foreign place.—Though far from being very numerous, they ask separate aid from those who are ignorant of their language and of a different persuasion from them both. The Baptist and the Congregationalist, though divided but by a question of water, hold no joint communion. The Universalist and the Restorationist are further apart than if they had not once seemed so near together. The free expositions of liberal Christianity clash with the stern sentiments of the Puritan theology; and in both ranks the attachment to opinions becomes a strife for the victory;—happy, if it is not fiercely and unrighteously carried on.

These are but single examples of a tendency all but universal, on the one hand to divide and on the other to proselytize. The two may seem opposite to each other: but they are much alike, proceeding from the same dispositions of the mind. Every denomination, as it becomes large, severs; as it becomes strong, assails; as it attracts notice, strives to increase the number of its adherents. I do not complain of this state of things. I do not say that it could have been avoided. There must be doctrines to set forth, and there will be controversy. Opposition to the views that one holds dear will increase the earnestness, not only to vindicate, but to spread them: and we do owe a duty to the cause that we believe to be true. But herein lies one of the perils of our present position; and it is perhaps as threatening to our tranquil prosperity, as those disturbing forces that I have before described. We should be on our guard against a schismatic and partisan spirit. Are not differences devised and held forth without reason? And even where differences are real and most important, are they not often exhibited with a display, and pressed with a heated pertinacity, that belong rather to champions than disciples? I have feared that, in some cases, there was too much encouragement given to a hasty secession from the religious congregations in which one has been brought up, and to premature movements and declarations of *independence*. Does not the large and increasing number of feeble societies indicate that it is indeed so? This is a delicate subject,—a complicated one also, on which a great deal may be justly said on either part. But a single word of caution may be dropped, without presumption, or the fear of giving offence. Let me say, then, the soul is always independent,—free to think, and declare its thought. But it is not necessary that it should dwell in any particular form of social organization, however agreeable and desirable that may be. It need not wait for an assembly of those who share the same convictions, before it can utter itself. It need not assume a polemical attitude. I know a little how hard it must be, to abide the rent of bigotry, the insolence of exclusiveness, and the sidelong looks of spiritual pride. But these have to be occasionally endured in all situations. It seems to me that the liberal spirit of truth will often accomplish more good by tacit and indirect means than by showy demonstrations; by remaining among the circumstances where Heaven has placed it, than by changing those relations for others that may appear more imposing. It may leaven with its knowledge and charity the mass in which it is lodged, with more advantage than if it assumed a more distinct existence, or combined itself differently. It may insensibly diffuse an influence, such as no figures of arithmetic can express and no sectarian statistics inclose, but which will be better than any mere numerical increase of converts even to the purest belief that was ever professed.—We might say judiciously to many a separatist: Render the best service you can where you are till the full time comes. While you continue with former associates, your dispassionate judgment, your good temper and deeds, will exert their effects upon them. If you break from them, you part with that advantage. They then become hostile, and men do not easily accept the instructions of an adversary. Your own feelings may so take part in that hostility, that something may be lost, even to you, that is better than knowledge. Wait at least till you are able to maintain of yourself the ground that you take.

with more or less of outward display, according to the means that God has put into your own power. Reflect that the whole Gospel of redemption is greater than your private understanding of it, or the understanding of it by any one else. Reflect, also, that your convictions are not of the kind that make the safety of the soul dependent upon any speculative conclusions. That vulgar excuse for fanaticism and intolerance has no existence for you. You have put it far away. They who think that every one must 'dwell with everlasting burnings' who does not believe as they do, are consistent when they denounce; are consistent when they persecute; are consistent if they lose sight of all merely human considerations in the breadth of such infinite consequences.—They are not *doing* half enough in any respect; no, not the most untiring, the most impassioned of them. They are sluggish and untrue to their commissions of wrath. They should give themselves *no* peace, while a Pagan or a heretic can by any methods be redeemed. The ties of every ordinary inducement, and of dear nature *itself*, should snap off, like threads of flax, before the flame of that terrible malediction.—Pardon them if they should be unreasonable.—Pardon them if they are arbitrary and bitterly vehement. But who shall pardon us, if, with a faith that inculcates an opposite doctrine and breathes a different life, we should learn to take any position in that uncharitableness and zealotry, which it was our first step to disallow.

William Crosby has just published a volume of 'Practical Discourses,' by the late Rev. George W. Wells, Pastor of the Unitarian Church in Groton, Mass. The volume contains fifteen Sermons and a Memoir of the Author. Subscribers are requested to call for their copies. Price *fifty* cents.

RECENT DEVELOPMENTS OF PUSEYISM.

The leading article in the Edinburgh Review for October bears the above caption, and is well worthy of a careful perusal. Like the article to the same Review last year, on the same subject, it is thorough and severe in probing the corruption which is festering in the English Church. The recent developments of Puseyism are methodically described, and with a measured but indivisible rebuke of the treachery which it involves against the cause of Protestantism, the Reviewer puts all the facts in our possession, and gives us as much knowledge of the whole movement as could be obtained from a score of volumes. We extract two paragraphs in which the author sums up the results of Puseyism thus far.

It is impossible adequately to describe the various distractions with which the Oxford School has managed to tear the church and nation in pieces, in its Quixotic search for Catholic unity. Not a few, as we have seen, openly declare for a surrender to Rome, though they are still members of the English church, and avowedly explain away the Articles to which they have solemnly sworn assent. By many more, who do not go quite so far, we find the more pernicious parts of the Romish system eagerly insisted upon—for example, clerical celibacy, monastic institutions, and the practices of a paltry asceticism. [It is true, indeed, that from that absence of the heroic spirit of which we have already spoken, these last practices are of a very moderate kind—humble imitations, at which the ancient heroes of asceticism would have smiled in contempt, even in their noviciate. Mr. Froude records that he was never so confirmed in celestial virtue as to be absolutely impregnable to the temptations of 'roast goose and buttered toast.'] A still greater number are busy in introducing superstitious innovations into public worship, which fully proclaim the Romanist tendency of the system. There are many whose consciences are so tender, that they *must* act in compliance with every obsolete rubric; and yet so accommodating, that they can approve of all the latitude of Tract No. 90; and there are as many more who are zealous for rites and symbols which no rubric sanctions.—Amidst crosses, crucifixes, triangles, anchors, doves, fishes, and garlands, theology promises, like algebra, to be entirely a science of symbols; but, unlike algebra, to have nothing to do with demonstration. Then there are controversies as insignificant as the quadrigesiman, carried on with all the bitterness of those which originated in the Arian or Pelagian heresies. There is the great 'surplice' question, in which it is disputed whether white or black be the most orthodox color to preach in: there is the great 'wax-candle' question, which again is divided into two momentous branches—first, whether there shall be lights at all, and secondly, whether they shall be lighted. To these may be added the great 'offertory' question, and the equally momentous 'pew and gallery' question.

Nor are the results of the present movement, to the extent in which they may prevail, more degrading to enlightened piety, than they are destructive of all mutual charity. Within the Church, it leads to all sorts of unseemly squabbles between bishops and priests, and between priests and their congregations; without the Church, to the exhibition of principles and conduct absolutely fatal, if fairly carried out, to social unity. Not only are there instances of maidens sent unmarried from the altar, because bride or bridegroom is found to be not baptismally regenerated—not only are alliances advised to be broken off, though hearts may be broken at the same time, because one of the parties is only a Christian and not a churchman—but only is innocent childhood refused a place in consecrated earth, because it has never been sprinkled with the waters of life, by the only fingers that can insure them vitality—not only is the repose of the sepulchre invaded, and humanity itself insulted, under the name of scruples of conscience—not only may we sometimes hear bigotry opposing a project of a public cemetery, because, horrible incongruity! an orthodox corpse and a schismatical corpse may perchance lie side by side—but we have read pamphlets systematically advocating principles which would involve the complete disruption of all social ties. Kindred in spirit with these polemical inanities is the more dangerous nonsense of a widely diffused popular literature, in which the worst animosities of the past are revived, only to aggravate the worst animosities of the present; and in which it is hard to say whether the perversions of historic truth, or the violations of common charity, are the most extravagant. Lastly, in the 'ballads' of such men as Mr. Neale, that worthy Pindar of Puseyism, we find a bigotry of which contempt itself could say nothing more bitter, than that it is perfectly worthy of the doggerel which embodies it.

For the Register.

MESSRS. EDITORS:—I announced to the audience at Warren street Chapel, on Sunday evening last, that I should discontinue the services which I had held there for some Sundays past—stating that I should resume them as soon as a suitable place could be provided wherein I could preach in the *day time*, as well as in the evening.

Many persons, who are much interested in the gathering of a new Society at the 'South End,' have expressed their regret that the Sunday evening services at the Chapel were to be suspended; and at their instance, I have determined to *continue* them there, as heretofore—until the measures now in operation shall have furnished a place for regular Lord's day worship. I shall be obliged to you if you will publish this note for the information of those interested. I am happy to add that I hope a few weeks will see us provided with a Hall or Chapel to meet our necessities. Yours truly,

JOSEPH HARRINGTON, Jr.

OBITUARIES.

MRS. SARAH ELIZABETH JONES.

The death of this lady, was recently announced in the columns of the Register.

She has been the first, of a family of eleven, to tread the dark journey of the grave. But 'though dead she yet speaketh.' Her life and and character have left an influence upon the hearts of others, as gentle, yet as refreshing as the dews of heaven on the earth. Her personal qualities not only fitted her for usefulness, in the various relations she sustained, but also greatly endeared her to her very numerous friends and acquaintances. Though her life was comparatively short, yet she accomplished much. As the last twenty years rise up to the writer's recollection—since his acquaintance with Mrs. Jones commenced—not an incident occurs, to mar the beautiful harmony of a life of unvaried cheerfulness, kindness and active usefulness. A quiet but untiring energy marked her character. Though nurtured in an atmosphere of love, and sheltered in early life, from all outward trials, yet she met the realities of riper years, with an all-conquering firmness and patience. Her self-forgetfulness will be most sacredly cherished, in the memory of her surviving friends. Her energies of mind, heart and strength, were put forth, whenever the comfort of her friends, the claims of hospitality, or the condition of suffering humanity, called for exertion or sacrifice. A cheerful spirit shone conspicuously in her social and domestic intercourse. The shades of despondency rarely settled upon her countenance.

Her faith, though unobtrusive, was rational and firm. The reality and power of her religion were shown in genuine fruits. She not merely cherished a deep conviction of the truth of Unitarian Christianity, but she also felt a lively solicitude, to see its spirit and power extended. Wherever for the time her lot was cast, the ingenuousness of her spirit, the kindness of her manners, her anxiety and efforts to be useful, gained her warm friends,—while her fortitude and equanimity in trial, inspired the respect of all. She never could have had an enemy. And yet, her's was a decided spirit. But, to a mind clear in its perceptions, practical in its character, she joined a very sincere and affectionate heart. And while the truth ever found in her an efficient advocate; while her tones of voice and speaking countenance evinced the strength of her own convictions, there was such kindness and courtesy toward others, that the arrow reached the mark from the precision of the aim and the impelling force; but, being unbarbed, it never rankled in the heart. As a daughter, sister, wife and mother, she was always exemplary. Many an eye will shed the tear of regret over her memory; many a heart aches at the thought, that she lies low in the grave. But her spirit and life assure us, that while on earth, she had much happiness. And now she has gone to her heavenly rest and reward.

'Virtue descends not to the tomb,
Her rest is in the skies.'

DEACON JAMES ALGER.

The individual whose name stands at the head of this notice, after a long and painful life, has found relief and rest in death. He was born in Bridgewater, on the 22nd of October, 1770, and died in Chelsea, on the 2nd of November 1844. His obsequies were attended on Monday of the present week. In the ministry of the amiable and excellent Dr. Sanger, he was an officer of the first Congregational Church in Bridgewater. By a singular and unaccountable organic affection, he was rendered incapable of active employment, at that period of life when well directed industry is looking for its well earned recompense, and his infirmities increased with increasing years. The time which it was not permitted him, by an inscrutable Providence, to give to the ordinary pursuits of life, he devoted to reading and to reflection, making the Bible and religious books the objects of his peculiar attention. He found great pleasure in communicating, from time to time, his thoughts to his friends, in the form of letters, and he would speculate with considerable ability on subjects which have found able and opposite advocates in the Christian Church. Delighting to acknowledge, and to meditate upon, the mercy of God, he did not forget the other attributes which are essential to constitute the perfection and glory of the Divine character. By the necessity of his condition, he was largely dependent upon the sympathy and charity of his friends, and when his son, the immediate successor of the beloved Tuckerman, was settled in Chelsea, he was happy in being received to the new home which filial affection had provided for him. He possessed his soul in patience, not murmuring or repining under the accumulating weight of his sufferings. He felt that it was better for him to go hence than to be here, but he wished, with calmness and resignation, to await the will of heaven. At length the hour came that he should be released from his trials, and a surviving widow and a dutiful son, with other friends, saw an end of their assiduity and care and sympathy on his behalf, when with the simple rites of religion, they had laid his remains in their last resting place, in the village church yard.

The propriety of the following inscription, as a *Christian* memorial, may well be doubted. But if it could be applied to the distinguished man on whose sepulchral monument it appears, and whose dust for nearly half a century has been mingling, under the clods of the same quiet valley, with the dust of those whose immortal spirits, for many years, with all Christian fidelity, he

'Allured to brighter worlds, and led the way,'

it may not unaptly be applied to the humble sojourner, who is the subject of the present notice.

'Non animo victus, sed fato fractus, obibat.'

STORIES OF THE SEA—OLD SLADE, OR FIFTEEN YEARS, ADVENTURES OF A SAILOR, &c.—This is the first part of a work of 108 pages, published by John Putnam and edited by Rev. C. W. Dennison, editor of the 'Sheet Anchor.' Mr. D. in a brief introduction, assures the public that it contains nothing but facts, taken down from Mr. Slade's own lips, whose statements are confirmed by other testimony. It is curious, and interesting, and well adapted to do good.

Messrs. Saxton, Peirce & Co., periodical agents, have received the 29th Number of the excellent Commentary on the whole Bible, which is now in process of publication by Messrs. Wiley and Putnam. We have once and again recommended this work to our brethren and to students.

Appended to the communication on the first page of this paper from our correspondent, I. A., should have been the following lines, which were sung at the request of the young lady therein last alluded to, just before her death. That young lady, it perhaps should be mentioned was Miss Charlotte Ann Ball, and the other subject of notice in that communication was Mrs. Zilpah Sawyer,—both of whose deaths are announced in our usual Obituary List.

Shed not a tear o'er your friend's early bier,
When I am gone, when I am gone,
Smile if the slow tolling bell you should hear,
When I am gone, I am gone.

Weep not for me when you stand round my grave,
Think who has died his beloved to save,
Think of the crown all the ransomed shall have,
When I am gone, I am gone.

Plant ye a tree, which may wave over me,
When I am gone, I am gone,
Sing ye a song if my grave you should see,
When I am gone, I am gone.

Come at the close of a bright summer's day,
Come when the sun sheds his last ling'ring ray;
Come and rejoice that I thus passed away,
When I am gone, I am gone.

WANTED, for the Meadville Theological School, the following books, for which good prices will be given:

Jahn's Bib. Archæology,	10 copies.
Wakefield's New Testament,	16 copies.
Norton's Genuineness, &c., Vol.,	3 copies.
Campbell's Lects. on Pulpit Eloquence,	3 copies.

Apply at this Office.

MODE OF ELECTING PRESIDENT AND VICE PRESIDENT.

Each state appoints, after the manner prescribed by its legislature, a number of electors equal to its representation in the two houses of Congress. No member or representative, or person holding an office under the United States is eligible as one of these electors. The method of their appointment is not designed by the constitution, but the system adopted throughout the United States, except in South Carolina, where the legislature elects them, is by general ticket. An act of Congress requires that they shall be appointed within thirty-four days of the first Wednesday in December of every fourth year succeeding the last presidential election.

The number of the electors at the last presidential election was 294. The number under the present appointment is 275, elected and divided as follows:

Elected last Friday in October—Ohio, 23.

First Monday in November—Maine, 9; New Hampshire, 6; Connecticut, 6; Virginia 17; Georgia, 10; Mississippi, 6; Kentucky 12; Indiana 12; Illinois, 9; Missouri, 7; Michigan, 5; Arkansas, 3 Total, 102.

First Tuesday in November—New York, 36; New Jersey, (two days) 7; Louisiana, 6; Tennessee, 13; Total, 62.

First Wednesday in November—Rhode Island 4.

First Friday in November—Pennsylvania, 26.

Second Monday in November—Massachusetts, 12, Maryland, 8; Alabama, 9. Total 29.

Second Tuesday in November—Vermont, 6; Delaware 3. Total, 9.

Second Thursday in November—North Carolina, 11.

The Legislature say Dec. 1—South Carolina, 9.

The electors for the several states are to meet on the first Wednesday in December, at places designated in their respective states by the legislatures, and proceed to ballot on separate tickets for President and Vice President. One at least of the persons voted for must be a resident of a state other than that in which the electors reside. The electors are required to make and sign three certificates, each state stating the number of votes for President and Vice President. Each certificate is to be sealed and endorsed, that it contains the vote of such a state for President and Vice President, and annexed to it a certified list of the electors of the state. All are to be addressed to the President of the Senate.

One of these certificates is to be carried to its destination by a person appointed by the electors, or a majority of them, in writing, for which he is to be allowed 25 cents a mile for his expense going and returning, and is bound to deliver his charge at the seat of government, on the first Wednesday in January next ensuing. The second of these certificates is despatched forthwith by mail, and the third deposited with the district judge of the district where the electors assemble. In case of the failure to receive other certificates by the first Wednesday in January, it is the duty of the United States Secretary of State to send a special messenger for the one left in the custody of the judge, as above mentioned.

On the first Wednesday of February Congress proceed to ascertain the result of the election. Tellers are previously appointed, one by the Senate, two by the House. At the hours specified for the purpose, the Senate repair to the Hall of the House, their clerk bearing the certificates received from the several electoral colleges of the states. The President of the Senate takes the chair, and after announcing the purpose of the joint meeting, proceeds to break the seals of the envelopes, commencing with Maine and proceeding in geographical order, handing over each to the teller, without reading.

The superscription and contents of such are read by one of the tellers. The tellers then count the votes, and make duplicate lists thereof, which are handed to the presiding officer, who announces the result and declares the persons, if any, who have received the majority of all the votes given by the electors, to be chosen President and Vice President of the United States. The Senate then withdraw, their chief clerk bearing with him the votes of the electors, and one of the lists made by the tellers, to deposite in the archives of the body. The president elect is then waited upon by a joint committee of the two houses, and the Vice President elect by the President of the Senate, and notified of their election.

In case that no person receives a majority of the electoral votes for President, the House of Representatives immediately proceed to the choice by ballot, from the persons (not exceeding three) who have received the highest number of votes. The vote in such case is made by states, each state being allowed one vote only, a majority of the Representatives of said state present deciding for whom that vote shall be cast.

A quorum for the choice of President consists of a member or members from two-thirds of the States, and a majority of all the States is necessary for a choice. If a President is not chosen by the 4th of March, the duties devolve upon the President of the Senate, or Speaker of the House of Representatives, as is provided in the case of vacancy by death, resignation, &c.

In the case of a failure to elect a Vice President, the choice is made by the Senate from the two highest on the list of candidates. Two thirds of the whole number of Senators is a quorum for the purpose, and a majority of the whole number is necessary for a choice.

The President elect is inaugurated on the 4th of March, the oath of office being administered to him by the Chief Justice of the United States. To the Vice President the oath is administered by a president *pro tempore* of the Senate chosen for the occasion.

DOMINICA. The Dominica Colonist of the 28th September, which came to hand yesterday, mentions that much alarm, it was understood, exists in Martinique, and that great apprehensions are entertained of a revolt of the slaves.

The weather, as with us, had been stormy. A smart shock of earthquake was experienced at that island on Friday, the 27th ultimo.

[Phil. Gaz., Nov. 4.

TOBAGO AND DOMINICA. The earthquake was felt at both of these places on the 30th ult. We learn that on Friday morning last, about five or ten minutes after three o'clock, these islands were visited by one of the severest shocks of an earthquake within the recollection of the oldest inhabitants. The tremulous motion of the earth gently commenced, apparently from the southeast, and increasing in violence, proceeded in a northwest direction. [Phil. Gaz.

ST. LUCIA—TERRIBLE THUNDER STORM AND DELUGE—SEPT. 30. About 3 o'clock in the afternoon of yesterday, the sluice gates of the heavens seemed opened. The river of Castries, swollen by the tributes on the adjacent hills, soon overflowed its banks and dispersed itself with impetuosity through every street, the waters forcing themselves into the ground floor of each house along their course, so that between 8 and 9 o'clock the greater portion of the surface of the town was literally covered with water. In the burial ground, situated on a hill side, several graves were upturned by the violence of the draining water, and the coffins of dead were exposed to view; besides these, several houses were washed away. [U. S. Gaz.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE HIBERNIA.

The steam ship Hibernia arrived here from Liverpool on Saturday night, bringing Liverpool papers to the 19th of October. She met much bad weather on her passage.

The steamer Britannia arrived out on the 14th in ten days from Halifax.

A great storm had occurred in the Irish channel doing great damage to shipping, and destroyed several lives.

The orders for cotton twist on the continent, via Hamburg cause the demand to be greater than the supplies can, at the present, be obtained from the manufacturing districts.

Accounts of the state of business in the manufacturing districts continued to be generally satisfactory, although some depression was anticipated in consequence of the falling off in American purchases.

Prices of Manchester goods are very buoyant, and the demand altogether is exceedingly brisk. The state of trade at Oldham is better than it has been for several years. The spinners at several large cotton mills have this week got an advance of wages to the amount of a penny per thousand hanks. The masters and occupiers of mills at Ashton-under-Lyne, Stalybridge, Duckinfield, and Newton Moor, have unanimously resolved to advance wages upwards of five per cent. The cotton and woollen trade generally, is in a very healthy state.

Markets for American produce continued fair; the imports from Canada have been very large.

In Manchester and the surrounding districts, apprehensions are generally entertained of disputes between the work people and their employers, on the score of hours of labor and wages.

The trade in guano is still very prosperous in England, and vessels are almost daily arriving from Ichaboe.

It is rumored that Sir Robert Peel proposes to take off the income tax, and to continue the property tax. This, if true, will raise a breeze about his ears, from one side of the house.

Matters in Ireland were generally quiet.

At the usual weekly meetings of the Repeal Association, on Monday, Oct 14, a letter, which occupies three columns and a half of the Dublin papers, was read, from Mr. O'Connell. He labors to show throughout, that in seeking for the repeal, the Roman Catholics desire no civil or ecclesiastical ascendancy, and that the Irish Protestants ought not to retain any jealousy or apprehensions on that score.

It is stated that a Spanish war schooner was recently sunk by the guns of Gibralter, in consequence of refusing to show her colors when passing Europe point.

Several shocks of an earthquake have recently been felt in Asia Mina. One shock was quite severe at Constantinople.

Another eruption of Vesuvius had taken place, causing some alarm at Naples and its neighborhood.

On Monday afternoon, Oct. 14, Louis Philippe, accompanied by the Queen and Prince Albert, proceeded to Portsmouth with the view of embarking at that port on his return to Treport. Such, however, was the threatening aspect of the weather, that he thought it prudent not to risk the danger of the passage: and finally determined to cross the channel from Dover to Calais. Leaving his hosts at Portsmouth, he returned to London, and went to the terminus of the Dover railway. Here he found the station enveloped in flames—a destructive fire having broke out previous to his arrival. But even this catastrophe detained him but for a short time.—The royal traveller, who was soon accommodated with a special train, hastened off to Dover.

FIRE IN LONDON. One of the most destructive fires that have occurred in the metropolis since the burning of Tepping's wharf, occurred on Monday evening shortly before 8 o'clock, and which has resulted in the loss of property to a very serious amount. The scene of its operation was a large space of ground behind the London road. Southwark, on which was erected a number of shops occupied by various tradesmen, and known as St. George's Market.

LIVERPOOL COTTON MARKET, Oct. 18. The trade have purchased much more extensively since our last publication, and a large quantity of cotton has changed hands; the market, notwithstanding, has had a tendency to droop, being depressed by the abundant supply on offer; in many instances an abatement of 1-8 d per lb on American has been submitted to, and the Committee of Brokers have reduced the quotations of "fair" Upland to 4 1-2d, "fair" Mobile to 4 1-2d, "fair" Orleans to 4 3-4d, which rates are within 1-8d per lb of the lowest prices last year for that quality.

MANUFACTURERS' DIVIDENDS We perceive a statement going the rounds of the papers, intended to mislead the public into the idea that manufacturing companies *invariably* make large dividends. Nothing could be further from the truth. In good times, when the raw material is cheap, and the demand for their goods great, they undoubtedly make good profits; but in hard times, when sales are slow and prices small, it requires a heavy capital and a sound discretion to "keep their heads above water." For instance, the Essex Company in Newburyport, went into operation with a large capital, yet they only made one small dividend in the first five years. Its whole capital was then absorbed in the payments of its debts, and it went into new hands for the sum of $25,000. This new company have made a very profitable year's work; perhaps they have made 20 per cent on the capital they invested; but how unfair it would be to parade this before the southern and western people as showing the great profits of manufacturing at the north. One of the largest and most successful companies in Lowell, which has made 15 or 16 per cent the present year, made only 4 or 5 per cent (we forget which) in 1842. Another of the Lowell companies, about which we happen to know, made no dividend for three years from 1840. The Salisbury company made its first dividend for five years in January last.

At the present time, almost all manufacturing establishments are doing well—making good profits, and paying good wages. Owing to the heavy demand for goods, they can sell as fast as they can manufacture, and at prices somewhat advanced, though still low on all their heavy staple goods. We well remember when ordinary cotton shirtings sold for 33 cents per yard; but thanks to the manufacturing enterprize of the country, and the protection of government which secures to it a larger portion of the home market, these same goods are now sold at 6 or 8 cents per yard, and the American people are enjoying the benefit of the reduction. What is equally important, the vast number of operatives dependent on this branch of industry for a livelihood, are drawing good wages, and other branches of trade are fostered and encouraged thereby, and a home market, the best of all markets, kept continually open for the agricultural products of the country. [Mail.

IRON BRIDGE FOR THE NEVA. Messrs. Bury, Curtes, and Kennedy, engineers of Liverpool, are constructing an iron bridge, by order of the Emperor of Russia, which is to cross the Neva, at St. Petersburgh. The extreme length of the bridge will be no less than 1,078 feet. The weight of iron alone will be nearly 8,000 tons, independent of the lamps and superb balustrades with which it is the Emperor's intention to adorn it, and which together will probably weigh from 1,000 to 2,000 tons more. The weight of iron will thus exceed by nearly five-fold that consumed in the erection of the Menai Bridge.—The cost of the iron alone will be upwards of 100,000/. [Mark Lane Express.

A ROYAL LETTER. The letter A is in a fair way to be dubbed right Royal. Her Majesty's first christian name is Alexandrina, her husband's Albert and their four children are called Adelaide, Albert, Alice, and Alfred.

An eminent man was once asked from whom he received the first lesson of wisdom. "From the blind," replied he, "who never take a step until they have felt the ground before them.

The association for promoting Romanism, in Lyons, France, has sent to America, during the past year, 1,044,895 francs—i. e., more than £200,000, to aid in the establishment of Popery in this country—nearly as much as has been received by the American Board for evangelizing the whole pagan world! [Boston Recorder.

MORSE'S ELECTRO MAGNETIC TELEGRAPH. One terminus of the telegraph has been removed from the corner of Sudbury and Court streets, to No. 7 Merchants' Exchange, State street. The other terminus remains at Harding's building, No. 22 School street.

☞ EDUCATION. Rev S. J. May will deliver a Lecture upon Education, at the Warren Street Chapel, on Wednesday evening, Nov. 13, at 7 o'clock.

All who feel an interest in the subject are respectfully invited to attend. n9

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at Concord, on Tuesday, Nov. 12, at the house of Rev. B. Frost, at 2 o'clock, P. M. WM. NEWELL, Sec'y. n9

☞ NOTICE. The Plymouth and Bay Association will meet at the house of the Rev Mr Pope, Kingston, Tuesday, Nov 19th, at 5 P. M. In the evening Dr Amory Gale, of South Scituate, will be ordained as an Evangelist. J. MOORE, Scribe. n9

☞ UNION PASTORAL ASSOCIATION. The next meeting will be in Providence, No 13 Aborn St., at 11 o'clock, Tuesday, Nov 12.

Public Services in the Westminster Church, at 7 in the evening. SAM'L. OSGOOD, Sec'y. n9

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Annual Meeting of this Association will be holden at Worcester on Wednesday, the 13th day of November next. The members will meet at the American Temperance House, at 10 o'clock, A. M., for the choice of Officers and the transaction of other appropriate business; and at 7 o'clock, P. M. at the South Church in Worcester, to hear the Annual Report and Addresses on the great objects of the Society. Rev Dr Brigham, Secretary of the American Bible Society, and Rev Mr Reed of New York, are expected to address the meeting.

By order of the Directors.

Worcester, Nov. 2, 1844.

MARRIAGES.

In this city, 31st ult, by Rev R. C. Waterston, Mr Daniel H. Brown to Miss A. S. Linch.

On Thursday evening, by the same, Mr Hiram E. Belch to Miss Idealia Brown, all of Boston.

On Sunday evening, at Trinity Church, by Rev Mr Watson, Mr Wm Badger, formerly of Charlestown, and late of Bangor, to Miss Harriet Jane, daughter of Nathan P. Kingsley, Esq

On Tuesday evening, Mr S. A. Brittan of Boston, to Miss Margaret N. Ball of Portsmouth, NH.

In Roxbury, Mr Aaron H. Small of Newton, Upper Falls, to Miss Sophia H. Sawtell of Waltham.

In Newton, Upper Falls, Mr Josiah H. Carter to Miss Elizabeth, second daughter of Newell Ellis, Esq.

In Needham, Mr George Curtis to Miss Mary Shepard.

In Northboro', 30th ult, by Rev Mr Allen, Henry Davis of Philadelphia, Penn., to Mary Susan Baker Davis, daughter of the late Hon Joseph Davis of N.

In Marblehead, Mr Wm T. Haskell to Miss Sarah Elizabeth, daughter of Richard Girdler, Esq.

In Plymouth, 3d inst, by Rev Dr Kendall, Mr Geo. H. Bates of Farmington, Me., to Miss Mary H., daughter of the late Jacob Covington, Esq. of P.

In Worcester, Mr John Chickering to Mrs Martha B. Patterson.

In New York, 30th ult, Mr Thomas W. Grafton, of Martha's Vineyard, Ms., to Miss Abigail H. Pennell of Exeter, NH.

DEATHS.

In this city, 2d inst, B. L. Hooper, son of Mr John Hooper, 21.

31st ult, in the 40th year of his age, Wm S. Bruce, merchant, late of Havana.

In South Boston, 3d inst, of consumption, Miss Mary, daughter of Jonathan Pierce, 25.

In this city, while on a visit, Miss Charlotte Ann Ball, daughter of Dr Stephen Ball of Northboro', 26.

In Chelsea, Mr James Alger, 74; Edward Parsons, 6; Miss Betsey Green, 64.

In Lynn, Sally, wife of Abram Gould, MD., and daughter of John Sprague of Malden, 38.

In Medford, Mrs Elizabeth Brigden, 65.

In Charlestown, on Sunday morning, Mary E. Bryant, wife of Mr John C. Thomas, 23 years.

5th inst, Mr Alexander McDough, 46.

In Dorchester, 24th inst, Annan Elizabeth, youngest child of Samuel B. and Hannah R. Pierce, 16 mos.

In Northboro', 27th ult, Mrs Kilpah Sawyer, wife of Mr Wm A. Sawyer, 42.

In Beverly, 3d inst, Ann Louisa, only child of Benj. O. and Louisa A. Batman, 19 mos.

In Ipswich, Miss Eunice S., daughter of Capt Robert Kimball, 18.

In Weston, 24th ult, at the residence of his father, Gardner Whitney, 33.

In Belleville, N. J., Rev Ludovicus Weld, 78, a graduate at Harvard University, class of 1789.

In the Parish of Plaquemines, La, 12th ult, Capt John Lee Hooper, a merchant of New Orleans, and formerly of Marblehead, Mass, about 40.

THE CICERONIAN; or the Prussian Method of Teaching the Latin Language, adapted to the use of American Schools. By B. SEARS.

This work has been recently published, and already introduced into several of the best schools in the country, and approved by all who examined it. It is confidently commended to teachers as *the best work* for commencing the study of the Latin language.

[From the Professors in Harvard University.]

We consider this book a very valuable addition to our stock of elementary works. Its great merit is that it renders the elementary instruction in Latin less mechanical, by constantly calling the reasoning power of the pupil into action, and gives, from the beginning, a deeper insight into the very nature, principles, and laws not only of the Latin language, but of language in general. If the book required any other recommendation besides that of being the work of so thorough and experienced a scholar as Dr Sears, it would be this, that the system illustrated in it is not a mere theory, but has been practically tested by many able instructors in Germany. We wish that the same trial may be made here. CHARLES BECK,
C. C. FELTON.

Cambridge, Oct. 2d, 1844.

[From S. H. Taylor, Principal of Phillips' Academy, Andover.]

I have examined with much pleasure and profit the 'Ciceronian' prepared by Dr Sears. It is admirably adapted to make thorough teachers and thorough pupils. It requires of the teacher a precise and intimate acquaintance with the minutiæ of the Latin tongue, and necessarily induces in the pupil habits of close thought and nice discrimination. The plan of the work is excellent, as it constantly calls the attention of the pupil to the peculiar construction and idioms of the language, and by a system of constant reviews keeps the attention upon them till they are permanently fixed. The pupil who shall go through this book in the manner pointed out in the plan of instruction, will know more of the Latin than most do who have read volumes. S. H. TAYLOR.

Andover, Oct 3d, 1844.

[From the Messrs Abbott, New York.]

We have examined the Ciceronian and have made some use of it in our institution. We intend to introduce it more fully, considering it, as we do, a very valuable aid in teaching the elements of the Latin tongue. JACOB ABBOTT,
GORHAM D. ABBOTT.

New York, Oct 8th, 1844.

☞ *Teachers supplied with copies gratis* on application to GOULD, KENDALL & LINCOLN, Publishers, 59 Washington street. 3t n9

SWAN'S SERIES OF READERS. The Primary School Reader, Part I. This book is designed for beginners. It contains the Alphabet, a lesson upon each of the elementary sounds of our language, and a few simple, interesting stories for children.

The Primary School Reader, Part II This book contains lessons upon the consonant sounds in Combination, Exercises upon Inflections, and a selection of Easy Reading Lessons.

The Primary School Reader, Part III. This book is designed for the highest class in Primary Schools, and the lowest class in Grammar Schools. It contains a selection of Easy Reading Lessons, and Exercises upon Articulation in connection with them.

This series of Books, whole or in part, has been introduced into the Public Schools of Boston, Charlestown, Cambridge, Roxbury, Springfield, Dorchester, Dedham, Quincy, Milton, Marblehead, and many other places. Numerous testimonials in favor of them have been received from Teachers and Committees in these and other places. Teachers and Committees are requested to order copies gratis for examination.

Also, just published, The Grammar School Reader. This book is designed to follow the Primary School Reader, Part III, and is intended for the use of the middle classes of Grammar Schools. It has already been introduced into several of the places above named.

The concluding volume of the series will soon be published.

Published and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington st. is3tos2t n9

PEABODY'S LECTURES, 2d Edition. Lectures on Christian Doctrine, by A. P. Peabody, with an additional Lecture on the Scriptures, second edition. This day published; for sale by W. CROSBY, 118 Washington st. n9

LITTELL'S LIVING AGE, No 26, for November 9.

—CONTENTS—

State of the Public Mind; France and Mexico; The Jews in Russia; Prof. Buckland on Artesian Wells; Guano in Yorkshire and Scotland; Africa in France—the Beard and the Pipe; St Lucia—Historical and Descriptive; Spain; A Day's Trip to Calais; Extortion and Annoyance to Travellers; The Queen's Privacy; Extracts from Mr Laing's Chronicle of Norway; The Modern Syrians; Mr Landor to Mr Dickens; Letters of Marque; Last of the Contrabandieri; Forster on Arabia; Scientific Intelligence; Poetry; Miscellany; Obituary.

Published by T. H. CARTER & CO., 118½ Washington st. n9

NEW BOOKS. Notes on Cuba, 12mo; American Almanac, 1845; Peabody's Lectures, new edition, 12mo; Christian Examiner for Nov; Dewey's Sermon on Texas; Judge White's Address; Story's Phi Beta Kappa Poem; Vindication of Russia; Crusius Homeric Lexicon; Emerson's Essays, 2d series; The Gift, 1845; The Illustrated Book of Christian Ballads, &c. &c.

For sale by JAMES MUNROE & CO., 134 Washington st. n9

LECTURES ON CHRISTIAN DOCTRINE, by Andrew P. Peabody, a new edition. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n9

AMERICAN ALMANAC. The American Almanac and Repository of Useful Knowledge, for the year 1845. Just published by JAMES MUNROE & CO., 134 Washington, opposite School st. n9

BOOKS. Week-Day Religion, by J. W. Whitman; Dewey's Discourses on Human Life; Lectures on the Institutions of the Sabbath, by the Rev John S. Stone, D. D. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n9

WELLS' SERMONS. Subscribers to the volume of Sermons by the late Rev G. W. Wells, are informed that the book is now ready. Those holding subscription papers are requested to send them at once to the Publisher. As the edition is small, subscribers should call for the copies early. The volume comprises 290 pages, 16mo—price to subscribers 50 cts.

WM. CROSBY, Publisher,
n9 118 Washington st.

FURNESS'S FAMILY PRAYERS, 3d Edition. The is day published, the third edition of Domestic Worship, by W. H. Furness. The price is now reduced from $1 to 75c, in handsome cloth binding.

WM. CROSBY, Publisher, 118 Washington street. n9.

DR. FROTHINGHAM'S ADDRESS, at Cambridge. Our Religious Times, an Address delivered before the Association of the Alumni of the Cambridge Theological School, July 12, 1844, by N. L. Frothingham, D.D. This day published by WM. CROSBY, 118 Washington st. n9

RIPLEY'S SPECIMENS OF FOREIGN LITERATURE. Specimens of Foreign Standard Literature, edited by George Ripley, complete in 14 vols, 12mo. For sale by W. CROSBY, 118 Washington st. n9

NEW NO. EXAMINER, for November.

—CONTENTS—

Protestantism in France:
The Mystical Element in Religion:
Lives of English Unitarians:
The Transcendental Doctrine of Self-reliance:
Christian Worship in the Early Ages:
Memoirs of Worcester:
Our Religious Times:
Niagara:
Christian Doctrines:
Notices of Recent Publications, &c. &c.

☞ Price four dollars per year. Subscriptions received by JAMES MUNROE & CO., 134 Washington, opposite School st. n2

TO GERMAN STUDENTS. Follen's Practical Grammar of the German Language.

Follen's German Reader, for Beginners.

Follen's German Grammar and Reader are considered to be the best works of the kind in use. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions, and has been introduced into Harvard University. The German Reader, also, has been repeatedly printed; and its popularity is constantly increasing.

New editions published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n2

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXVI, for November 1844.

—CONTENTS—

Art 1. Protestantism in France.
2. The Mystical Element in Religion.
3. Lives of English Unitarians.
4. The Transcendental Doctrine of Self-reliance.
5. Christian Worship in the Early Ages.
6. Memoirs of Worcester.
7. Our Religious Times.
8. Niagara.
9. Christian Doctrines.
10. Notices of Recent Publications.
11. Intelligence.
12. Letter from S. H. Dickson, M. D.

WM. CROSBY, Publisher,
n2 118 Washington st.

NEW BOOKS. The American Almanac and Repository of Useful Knowledge, vol 16, 1845.

Peabody's Lectures on Christian Doctrine, 2d edition, with additions, 12mo.

Emerson's Essays, second series to match the first, 16mo.

Notes on Cuba, by a Physician, 12mo.

Sparks' American Biography, vol 3, new series, 16mo.

Buckingham's Devotional Exercises, new edition, with additions, 16mo.

Greek and Roman Metres, by Professors Beck and Felton, 12mo.

Latin Syntax, new edition with additions, by Professor Beck, 12mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. n2

MONTHLY RELIGIOU

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 3.

SELF-KNOWLEDGE.

TUNE—*Pleyel's Hymn.*

Know thyself, wouldst thou be wise;
Know thy strength, and weakness too;
Where thy real interest lies;
What the duties thou must do.

What thy dangers seek to know;
What thy wants, and whence thy woes;
Whence enduring pleasures flow;
Where to find a sure repose.

Soon or late thy heart must feel
Wants, which earth cannot supply,
Woes no human heart can heal;
Then for succor *raise* thine eye.

Learn the extent of love divine;
What that love has done for thee;
More than words can tell is thine,
If from sin and folly free. S. W.

OPPRESSION SHALL NOT ALWAYS REIGN.

REV HENRY WARE, JR.

Oppression shall not always reign;
There comes a brighter day,
When freedom burst from every chain,
Shall have triumphant way.
Then right shall over might prevail,
And truth, like hero armed in mail,
The hosts of tyrant wrong assail,
And hold eternal sway.

E'en now, that glorious day draws near,
Its coming is not far;
In earth and heaven its signs appear,
We see its morning star;
Its dawn has flushed the eastern sky,
The western hills reflect it high,
The southern clouds before it fly—
Hurra, hurra, hurra!

It flashes on the Indian isles,
So long to bondage given;
Their faded plains are decked in smiles,
Their blood-stained fetters riven.
Eight hundred thousand newly free,
Pour out their songs of jubilee,
That shake the globe from sea to sea,
As with a shout from heaven.

That shout which every bosom thrills,
Has crossed the wondering main,
It rings in thunder o'er our hills,
And rolls o'er every plain.
The waves reply on every shore,
Old Faneuil echoes to the roar,
And rocks as it ne'er rock'd before,
And never rocks again.

What voice shall bid the progress stay,
Of truth's victorious car!
What arm arrest the growing day,
Or quench the solar star?
What dastard soul, though stout and strong,
Shall dare bring back the ancient wrong,
Or slavery's guilty night prolong
And freedom's morning bar?

The hour of triumph comes apace,
The fated, promised hour,
When earth upon a ransomed race,
Her beauteous gifts shall shower.
Ring, Liberty, thy glorious bell,
Bid high the sacred banner swell,
Let trump on trump the triumph tell,
Of heaven's avenging power.

The day has come, the hour draws nigh,
We hear the coming car,
Send forth the glad, exulting cry,
Hurra, hurra, hurra!
From every hill; by every sea,
In shouts proclaim the great decree,
"All chains are burst, all men are free!"
Hurra, hurra, hurra!

MISCELLANEOUS.

WAR.

We find quoted in the Albany Atlas, without comment, the annexed over-truthful description of war. And yet, to scenes such as are here painted the Atlas and its party, and especially one of its greatest authorities, Mr CAMBRELENG, seem eager to expose this peaceful, prosperous, and happy nation, for the sake of extending slavery and annexing Texas:

A PICTURE OF WAR. Nobody sees a battle. The common soldier fires away amidst a smoke-mist, or hurries on to the charge in a crowd which hides every thing from him. The officer is too anxious about the performance of what he is specially charged with to mind what others are doing. The commander cannot be present every where, and see every wood, watercourse, or ravine in which his orders are carried into execution; he learns from reports how the work goes on. It is well; for battle is one of those jobs which men do without daring to look upon. Over miles of country, at every field fence, in every gorge of a valley, or entre into a wood, there is murder committing—wholesale, continuous, reciprocal murder. The human form—God's image—is mutilated, deformed, lacerated, in every possible way, and with every variety of torture. The wounded are jolted off in carts to the rear, their bared nerves crushed into maddening pain at every stone or rut; or the flight and pursuit trample over them, leaving them to writhe and roar without assistance—and fever and thirst, the most enduring of painful sensations possesses them entirely.

Thirst, too, has seized upon the yet able-bodied soldier, who, with bloodshot eye and tongue lolling out, plies his trade—blaspheming, killing with savage delight, callous when the brains of his best loved comrade are spattered over him. The battle-field is, if possible, a more painful object of contemplation than the combatants.—They are in their vocation earning their bread—what will not men do for a shilling a day?—But their work is carried on amid the fields, gardens, and homesteads of men unused to war. They left their homes, with all that habit and happy associations have made precious, to bear its brunt. The poor, the aged, the sick, are left in the hurry, to be killed by stray shots or beaten down as the charge and countercharge pass over them. The ripening grain is trampled down; the garden is trodden into a black mud; the fruit trees, bending beneath their luscious load, are shattered by the cannon shot. Churches and private dwellings are used as fortresses ruined in the conflict. Barns and stack-yards catch fire, and the conflagration spreads on all sides.

At night the steed is stabled beside the altar, and the weary homicides of the day complete the wrecking of houses to make their lairs for slumber. The fires of the bivouac complete what the fires kindled by the battle have left unconsumed. The surviving soldiers march on to act the same scenes over again elsewhere; and the remnant of the scattered inhabitants return to find the mangled bodies of those they had loved, amid the blackened ruins of their homes; to mourn with more agonizing grief over the missing, of whose fate they are uncertain; to feel themselves bankrupt of all the world's stores to look from their children to the desolate fields, and garners, and think of famine and pestilence engendered by the rotting bodies of the half buried myriads of slain.—The soldier marches on and on, inflicting and suffering as before. War is a continuance of battles—an epidemic striding from place to place, more horrible than the typhus, pestilence, cholera, which not unfrequently follow in its train. The siege is an aggravation of the battle. The peaceful inhabitants of the beleaguered town are cooped, and cannot fly the place of conflict. The mutual injuries inflicted by assailants and assailed are aggravated; their wrath is more phrenzied; then come the storm and the capture, and the riot and lustful excesses of the victor soldiery, striving to quench the drunkenness of blood in the drunkenness of wine.

The eccentric movements of war—the marching and countermarching—often repeat the blow on districts slowly recovering from the first.—Between destruction and the wasteful consumption of the soldiery, poverty pervades the land. Hopeless of the future, hardened by the scenes of which he is a daily witness, perhaps goaded by revenge, the peasant becomes a plunderer and assassin. The horrible cruelties perpetrated by Spanish peasants on the French soldiers who fell into their power were the necessary consequences of war. The families of the upper classes are dispersed; the discipline of the family circle is removed; a habit of living in the day for the day; of drowning the thoughts of the morrow in transient and illicit pleasure is engendered. The waste and desolation which a battle spreads over the battle field is as nothing when compared with the moral evils which war diffuses through all ranks of society, in the country which is the scene of war. [London Spectator.

A PAINTER'S BILL IN A VILLAGE CHURCH IN ENGLAND IN THE YEAR OF OUR LORD 1422:—

[From a Collection of Ancient Documents.]

To Hens Neichenbach	Dr.		
To filling up the chink in the Red Sea and repairing damages to Pharoah's host,	£1	19s	2d.
To a new thief on the cross,		17	8
To cleansing six of the apostles and adding an entire new Judas Iscariot,	1	19	
To pair of hands for Daniel in the Lion's den and new set of teeth for Lions,		8	8
To a new alteration in the belief and mending the ten commandments,	2	15	
To repairing Nebuchadnezzar's hand,			7
To mending the pitchers of Jacob's daughter,			6
To cleaning the whale's belly, varnishing Jonah's face and mending his right arm,		16	4
To a new shirt to Joseph's garment,		1	4
To a sheet anchor, long boat and jury mast to Noah's ark,		15	9
To adding some Scotch cattle to Pharoah's lean kine,		13	1
To giving a blush to the cheek of Eve upon presenting the apple to Adam,			6
To a perspective glass for David viewing Bathsheba and mending David's right eye,			11
To painting a new city in the land of Nod,	1	17	2
To cleasing the garden after Adam's expulsion,		1	3
To repairing the tower of Babel,		1	3
To coloring Cain's club and repairing damage to Balaam's Ass,		1	4
To cleansing Samson's hair and restoring Sodom,		19	7
To new sandals and left thumb to Goliath,		2	1
To two entire new Cherubims highly colored,	1	11	4
To putting meat in the mouths of the two ravens feeding Elijah, and re-touching the Witch of Endor,		1	6
To divers tints, touches, and improvements,		14	3
In toto;	$15	18s	5d.

Received Payment Hens Neichenbach.
Year of our Lord 1422, May 14th.

ST. PETER'S CHURCH AT ROME.

The following description of the most splendid church in the world, is from the pen of the late Rev. Dr. Fisk, President of the Wesleyan University in Connecticut.

At the head of the basilica churches we must place St. Peter's which, in fact, stands at the head of all churches, if not of all structures that now exist, in point of architectural elegance and costliness of finish. In some respects the edifice is unfavorably situated, for it is overlooked on the one side by the towering pile of the Vatican palace, elevated on the rising hill, and on the other side it is flanked by uncouth buildings. But these defects are measurably remedied by the splendid and spacious piazza in front, and especially by the covered galleries that wing out from each side, and the unrivalled semicircular triple porticoes that start from these galleries and sweep round the open piazza in indescribable grandeur. These porticoes are supported by four rows of Doric columns, giving, in each wing, two sides and a central arcade, the latter being wide enough for two carriages abreast, and the three are fifty-six feet in breadth. There are two hundred and eighty-four columns sixty-one parish feet in height, surmounted with a balustrade, on which stand one hundred and ninety-two colossal statues. In passing up the arcades you enter the cloistered galleries, three hundred and sixty feet in length, and these bring you into the end of the vestibule. If you go up the right portico you have also in front the *Scala Regia*, or royal staircase. This is an enchanting position. In one direction the staircase, in the opposite the gallery and portico, and in another this grand vestibule, four hundred and thirty-nine Paris feet in length, by thirty-seven in breadth and sixty-two in height, with its vaulted gilded ceiling, its doors, niches, statues, and fountains receding in the distant perspective, and terminating in the equestrian statue of Charlemagne. This noble statue is placed as the guardian genius of that end of the vestibule, in the same manner that a similar one of Constantine guards this.

But we must say a few things of the interior of this church, to notice which minutely would take a volume. The lower or substructure, still remains, with addition and repairs, as it was built by Constantine. He chose this spot, which was formerly the site of the Circus of Nero, because it was said St Peter was buried here. This ancient church stood until about the middle of the fifteenth century, when it was principally removed, and the present edifice commenced under the pontificate of Nicholas V. The New structure was carried on under different pontiffs and a succession of architects, the principal of whom were Rosellini and Alberti, who commenced it, Bramante, Raphael, Sangallo, and, above all, Michael Angelo Buonarroti, who planned the cupola, boasting that he would elevate the pantheon to the top of the church. This has, in effect, been accomplished. The edifice, with the exception of some of the ornaments and the sacristy, was finished in about two hundred and fifty years.

The Basement Chapel, with its ancient ornaments, sepulchres, and shrines, is a most interesting structure, but can only be seen by lamplight, as the light of day shines not here. The principal apparent entrance is by the *Sacra Confessione*, which is surrounded by a beautiful balustrade just in front of the high altar, and surmounted by a hundred lamps constantly burning. This is descended by a double flight of steps to the tomb of St. Peter, whose mortal remains are said to be entombed here. The marble statue of Pius VI., however, kneeling before the bronze doors that lead into St. Peter's tomb, guards, this passage, and spectators descend another way.

The modern church is of gigantic dimensions: the extreme length of the nave is six hundred and fourteen feet; the breadth of the church two hundred and seven. It is in the form of a Latin cross, and the breadth of the cross is seventy-nine feet. The diameter of the cupola is one hundred and thirty-nine feet, and its extreme interior height from the floor of the church three hundred and ninety-three feet. The view as you enter the church is one of the finest, if not the very first, taking all things into the account, that can be obtained in any position within or without. The eye traces the entire length and height at a glance; a glance that kindles in the soul the commingled emotions of sublimity and beauty, heightened by the overwhelming surprise and astonishment that so much of grandeur and beauty could ever be thrown into one perspective by human industry and genius. One of the features of St. Peter's that adds much to its effect is the richness and perfection of its finish: it is incrusted with marbles of various kinds, and beautifully wrought; its pillars are elegant, and seven of them, it is said, are from the temple of Jerusalem.

Another feature is its symmetry and exact proportions. These are so perfect that they deceive the eye as to the dimensions of everything you see. The statue of an ordinary cherub, appearing about the size of a well-grown infant in his mother's arms, is found, on examination, to be gigantic. No one would suppose the pillars to be of one fourth the size they find them to be by actual measurement. Each of the four pillars on which the cupola rests is two hundred and six Paris feet in circumference; rather a large pillar this to come down in the centre of the church, and yet four of these dimensions do not appear to take an undue proportion of room.

Another feature which calls out the admiration of the spectator at every turn in the splendid sepulchral monuments, and the pictures in mosaic. Here are the tombs of the popes, of princes, and illustrious characters. Here are the most splendid mosaic of the most splendid pictures in the world, all gigantic in size, and elegant in design and execution.

Another fine view is in or near the centre, under the cupola. The interior of the dome is incrusted with mosaics; immediately under it is a splendid baldacchino, with spiral pillars, supporting a bronze canopy overshadowing the high altar. Beyond this, at the upper end of the tribuna, is the chair of St. Peter; and also, above it, a transparent painting of the Holy Ghost in the form of a dove. But I must break off abruptly from this description of the edifice, while of its contents or of its services I can say little more than I have said already in my account of the ceremonies of Holy Week. At the south end of the cross are confessionals, where priests, in all the different languages of Europe, officiate at stated hours, each box having over it the name of the language in which the confession is heard. When the priest is in his place a long rod runs out obliquely, with which he touches the head of any individual who, passing by, chooses to kneel to receive his benediction.

Mr. Lyman, in his work on the political state of Italy, gives a catalogue of seventy-nine sacred relics contained in this church. Most of these are the bones of saints. Here, also, in one of the chapels, is the column against which the Savior leaned when he was disputing with the doctors. Here are the cradle and hay of the manger where Christ lay, and the veil of the blessed Virgin; the mantle and girdle of Joseph; the holy sweat of our Savior; and I know not what else. But to describe the relics of Rome would take a large volume: some of the churches have many more than St. Peter's.

You ascend St. Peter's by a gradual ascent to the base of the dome. Here you may go out upon the roof, and then you perceive you have never before had any just conception of its magnitude. The roof of this church seems of itself a little city, covered with towns, cottages, cisterns, plains and hills, slopes and precipices. Returning, you ascend the cupola by a zigzag staircase, which goes up between the two walls of the canopy of the cupola, for it has double walls, to the top. Thence you go up a difficult passage through a narrow throat into the great brass ball above the dome, which from below looks like a small globe: but, when you reach it, you find it will contain sixteen or twenty men. Females can enter this with some difficulty. Mrs. F., anxious to get to the height of St. Peter's, succeeded in entering the ball. The heat, however, is almost suffocating, and, in very hot weather, must be insupportable. We were glad to hasten down. The entire perpendicular height to the top of the cross over the ball is four hundred and forty-eight feet.

THE NEW ORGAN.

The splendid Organ recently built by Mr. Appleton for the use of the Rev. Mr. Young's church in this city, was opened last Sunday, and by the richness, sweetness and power of its tones, and the great variety of its combinations, delighted the ears of all who heard it, and fully satisfied the high expectations that had been raised in its favor. Mr. Appleton's standing and reputation as an organ builder are too well known in this community to need any commendation at our hands, and we therefore refrain from speaking as we would of his professional genius and skill. His numerous works, in this city and elsewhere, every Sunday proclaim his scientific and artistical powers. Mr. Appleton, conscientious and faithful as he is in the construction of every organ that he undertakes, is yet constantly improving upon himself, and his last work is therefore usually the best.

His magnificent Gothic organ, exhibited in the late Mechanics' Exhibition in Quincy Hall, was the gem and chief attraction in that noble exhibition of American art and skill, and was pronounced by competent judges the finest instrument ever built in this country.

Mr. Young's organ, though necessarily on a somewhat smaller scale, is quite equal to that in compass, variety of execution, and sweetness of tone. It contains precisely the same stops, with the exception of the Clarion and Cornet, and has besides a Picola in the Swell, which is not included in the Gothic organ. The case is of the Grecian style, with gilt pipes in front, seventeen feet high, fifteen wide, and eight deep.—There are three banks of keys, corresponding to the three distinct parts of the instrument, Great Organ, Swell and Choir. Compass from G G to F in alt, including G G$^{\#}$, making fifty-nine notes, with two octaves of pedals, and two octaves of heavy Sub-Bass pipes, to G G G. The contents are as follows:

Great Organ. First Open Diapason, 59 pipes; Second Open Diapason, 59; Stop Diapason, Bass and Treble, 59; Principal, 59; Twelfth, 59; Fifteenth 59; Sesquialtra, 118; Mixture, 118; Claribella, 30; Trumpet, Bass and Treble, 59—eleven registers and 679 pipes.

Choir Organ. Open Diapason, 59; Stop Diapason, Bass and Treble, 59; Principal, 59; Fifteenth, 59; Flute, 59; Cremona, 37; Dulciana, 59; eight registers, and 391 pipes,

Swell Organ. Open Diapason, 37; Stop Diapason, 37; Double Stop Diapason, 37; Principal, 37; Dulciana, 37; Flute, 37; Picola, 27; Clarionet, 37; Hautboy, 37; Tremulant; ten registers, and 333 pipes.

A Sub Bass, of twenty-five pipes, making the whole number of pipes in the Organ, 1428.

There are four coupling stops, by which a great variety of rich combinations are produced, viz., one connecting the Great Organ with the Swell, another connecting the Choir and the Swell, a third connecting the Pedals with the Great Organ, and a fourth connecting the Pedals with the Choir.

The Double Stop Diapason in the Swell, is a stop of great beauty and power, and is contained, we believe, in only three other Organs in this country, viz., the English Organ in Trinity Church, the Gothic Organ in Quincy Hall, and one other built by Mr. Appleton.

We congratulate Mr. Appleton on his success in constructing this noble Organ, from which so much had been expected. It meets, and satisfies, we understand, all the anticipations of the congregation for which it was built, and we cannot but deem them highly favored in obtaining so charming an instrument. No one who heard its rich sweet tones last Sunday, would ever think it necessary to send across the water for an Organ.

Mr. Appleton, we understand, is now constructing an Organ for the new Swedenborgian Chapel, in this city, another for the Rev. Mr. Robbin's Gothic Church, and another for the new Church of the Pilgrims, at Brooklyn, N. Y. He has even been applied to for an Organ to go to India. His manufactory is so extensive that he is able to fulfil promptly all orders that are sent to him. As Bostonians, we should be proud of him and his works. [Transcript.

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

The Disciple's Hymn Book; a Collection of Hymns and Chants for public and private devotion. Prepared for the use of the Church of the Disciples, Boston.

The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.' 'Entertaining these views, we are prepared to like the plan of Mr Clarke's 'Service Book.' It answers the demand made by the heart of the worshipper. It has sufficient variety, yet is simple, both in its matter and arrangement; it avoids the repetition and confusion observable in many of the old Prayer Books, and the Service is not as in some of them, made tedious by its length; and it unites the advantages of extemporе prayer with something fixed, and especially with well chosen scriptural aids to devotion, &c. &c.

'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.'

s14 tf

LETTER PAPER. $1.25 to $3.00 a Ream for Letter Paper, ruled and plain. For sale by JOSEPH DOWE, 22 Court street. is3w o19

GREAT PRINTING ESTABLISHMENT.

The improvements which have been introduced into many branches of the mechanical arts within a few years in this country, are very numerous, and important, and are well calculated to sustain the character for ingenuity and enterprise. And perhaps in no branch of the mechanic arts, have more improvements been made than in the Art of Printing—an art which is doing more to extend the blessings of civilization, and elevate the character of the human race, than any art extant, or, we had almost said, all the other arts combined.

A large and well conducted, and well arranged Job Printing Office, is now a curiosity, well worthy the attention of those who have a taste for the mechanic arts, and rejoice in the march of excellence, and the most remarkable curiosity of this nature which we have ever seen, is the Printing Office of S. N. DICKINSON, in this city, the principal entrance of which is No. 52 Washington street.

Mr. Dickinson is well known for his enterprise as a mechanic, his taste as a printer, and his zeal for improvement. The capital which he has now invested, is very large, his business is very extensive, and his establishment may be said to be truly on a grand scale, comprising several large apartments in the third story fronting on Washington street, and the attic rooms above, and communicating with the large brick block in Wilson's lane, including all the rooms formerly occupied as the Printing Offices of the Mercantile Journal and the Christian Watchman.

We recently took a tour around this establishment, and were surprised at the number of presses which were in operation, some by human agency, and some by the invisible agency of *steam;* for Mr. Dickinson has a steam engine of a remarkably neat appearance, manufactured by Mr. Otis Tufts, connected with his establishment, which performs its labor without noise, and apparently without effort. Among these presses are three of the rotary presses, miniature editions, for printing cards, &c.: two of Ruggles's improved job presses; one small cylinder Napier press, for printing circulars, bills, &c.; several Tufts's hand presses, several Adams's power presses, and one large Napier press, on which the Boston Daily Atlas is worked. Most of these presses are in constant operation, throwing off with great rapidity, business and visiting cards, handbills, circulars, pamphlets, and sheets of books of various characters. Mr. Dickinson has been at considerable expense in making his arrangements for printing cards for different purposes. He will print them plain, in gilt letters, or in variegated colors, and beautifully embossed, and indeed he will execute all kinds of fancy work in a style not surpassed on this side of the Atlantic. The press by which the embossing process is done, is a machine of great simplicity, yet of very great power. Another press of a similar character, and of a horizoutal platten, is used for the purpose of printing copper or steel plates, by a *direct impression;* and we saw some beautiful impressions taken of a fine map of Boston, intended for the Boston Almanac.

Then for pressing the sheets, there is a hydraulic press, which is a great curiosity in itself—it will exercise a force of a thousand tons. The printing office is all admirably arranged, the job type being placed in regular order, according to the size of letter, and extending with the cases, upwards of one hundred feet. The ornamental type embraces a great variety, selected with much care and taste, and including the latest and most approved styles.

Mr. Dickinson has also added to his establishment a Type Foundry. In addition to his American faces of type, he has recently imported, at a heavy expense, a complete series of Scotch cut face, from an old established foundry in Edinburg. In size, they range from diamond up to pica, and as a whole, or singly, present one of the most elegant specimens of well cut and highly finished letter that we have ever seen. The cuttings, or matrices, enable him to furnish type of a remarkably neat appearance, and of a character decidedly more durable than any heretofore manufactured in this country. The type which he has so far made, we believe, has given much satisfaction, and he will doubtless receive orders, faster than he can execute them.

Stereotyping is another branch of business connected with his establishment. This department is superintended by John Eaton, who for fifteen years was engaged in this business at the Boston Type and Stereotype Foundry, and who ever gave great satisfaction to all who transacted business with that establishment, and who is by no means forgotten by his old friends, who know his capacity and skill.

A variety of improvements are introduced by Mr. Dickinson into his establishment, all calculated to save labor, multiply conveniences, and facilitate the work. Among them we noticed that water, by means of a reservoir in the upper part of the building on Washington street, is distributed by lead pipes through the different apartments—a convenience that will be appreciated by all persons who have any knowledge of the business of a printing office. Upwards of one hundred persons are constantly employed here, and a regular system being adopted throughout, the order, and method, and neatness, which exist everywhere in the establishment, is remarkable. Indeed, we consider this printing office—embracing every process, from the casting of the metal until the impression is beautifully stamped on embossed cards, satin or vellum—as one of the most attractive objects in this city—and forcibly illustrating the importance of encouraging home industry.

[Mer. Journal.

An Englishman has been fined a thousand rubles, by the Russian authorities, in St. Petersburg, for throwing a stone at the statue of Peter the Great.

We extract the above from an Irish paper, as it reminds us of a similar case which occurred in St. Petersburg in 1830. A young American gentleman, the agent of a mercantile house in Boston, having dined out in that city, got a little excited with wine, and on his return to his lodgings, was obliged to cross Admiralty Square, on one side of which the equestrian statue of Peter the Great is situated. A thought struck him as he looked up at the statue, that he would like to take a ride along with the old gentleman. Upon the impulse of the moment, and without thinking of the consequences, he clambered over the iron railings which enclose the statue, ascended the enormous pedestal rock, and mounted the gigantic bronze horse, behind the Czar Peter. He had hardly got comfortably seated before he was ordered from his elevated position by some of the numerous police officers who are constantly on the alert in that great city, and taken into custody. The ambitious young man was taken before the authorities, and fined five thousand rubles. Upon his remonstrating at the severity of the penalty, the judge, who imposed the fine, with quizzical gravity remarked, "persons who ride with great men, must expect to pay a great price."

FALL AND WINTER GOODS.

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM,

We have all the new, rich and desirable styles o LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all the kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

HOUSEKEEPING GOODS.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, and we PLEDGE ourselves to sell as good a SHAWL, SILK, or any OTHER ARTICLE, at as low a price as it can be obtained at ANY OTHER STORE IN THE CITY. Purchasers may feel sure of buying CHEAP, as we always mark our Goods at the lowest price they can be sold for.

ONE PRICE AND SMALL PROFIT,

is still our Motto.

DANIELL & CO.,

201 WASHINGTON STREET.

s28

Housekeeping Goods, &c.

THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALESROOMS,

NO. 333 WASHINGTON STREET,

Corner of West Street,

an extensive assortment of Dry Goods, adapted to family use, embracing a great variety, *ordered expressly*, of superior materials and best fabrics for great service.

—AMONG WHICH WILL BE FOUND—

LINEN SHEETINGS—Russia, Scotch Barnsley and Irish Linen Sheetings, embracing all widths from 1/4 to 3 yards wide.

PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

SHIRTING LINENS. 7-8 and 4-4 Irish Shirting Linens, of the most approved fabric and finish, imported expressly for our own trade, of every quality from low to extra superfine for collars.

TOWELLING—3-4 wide Scotch, Irish, English, and Barnsley heavy Diaper in every variety of figure; Damask and Huckaback Towelling in the piece; 4-8, 5-8 and 3-4 best Russia Diapers; Irish birds-eye Diapers.

TABLE LINEN—Satin and double Satin Damask Table Cloths, from 1/4 to 6 yards long, with Napkins and Doylies to match; colored Damask Doylies; Russia, Scotch and Barnsley Table Diaper and Damask by the yard, all linen—prices very low.

TABLE AND PIANO CLOTHS—4-4 to 12-4 colored Damask Table and Piano Cloths; French embossed do do; 6-4, 7-4 and 8-4 colored damask and plaid Table Covering in the piece.

BLANKETS AND QUILTS—Bath, Whitney, Gott's and Rose Blankets, of all sizes, from cradle and crib to single and largest sized double bed, of every price and quality manufactured; Superfine, Marseilles and Toilet Quilts, and patent Imperial Counterpanes, of every size; 8-4 Quilts and Blankets for ship berths.

FLANNELS—Of English, Welch, French and American manufacture, many of them warranted not to shrink, of every width from 3-4 to 6-4 and all qualities; bleached and unbleached Cotton Flannels; colored do for Linings; red, yellow and green wool Flannels; Salisbury figured do.

CLOTHS FOR BOYS WEAR—Consisting of Broadcloths, Cassimeres, Doeskins, Erminets, Cashmerets, Gambroons, &c.

COTTONS—Bleached and br'n Sheetings, Shirtings and Pillow Case Cottons, of every width, quality, and style of finish, embracing the greatest variety to be found at any one store in the city, all of which are received direct from the manufacturer's agents and will be sold at the lowest prices.

Brown Linen Stair Covering.
Linen Druggets and Crumb Cloths.

In addit on to the above will be found a variety of

CLOAK, DRESS AND FANCY GOODS,

—COMPRISING—

SILKS,	THIBET CLOTHS,
SHAWLS,	DRAP DE ETAT,
VELVETS,	GALA PLAIDS,
CRAPES,	CALICOES,
BOMBAZINES,	HOSIERY,
MERINOS,	GLOVES,
ALPACCAS,	KERCHIEFS,
CASH. DE LAINES,	CAMBRICS,
CASH. DE ECOSSE,	MUSLINS,
REPP CASHMERES,	CRAVATS,
MOUS. DE LAINES,	

And every other article of useful and fashionable Goods.

A complete assortment of

MOURNING ARTICLES,

always on hand.

WOLCOTT & LINCOLN.

☞We wish to make all who call upon us, regular customers, with this object in view, purchasers will at all times find polite and attentive Salesmen to exhibit our Goods, and every article warranted to be what it is recommended. Our known facilities for purchasing in this and the New York markets will enable us to sell as cheap as any other dealers in the city. Samples freely given, and goods sent to any part of the city for examination. W. & L.

Boston, Sept. 28, 1844. 8w.

LIFE INSURANCE. Life Insured on the Mutual Principle, at the lowest safe rate of premium, by the NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, at their Office, Merchants' Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William Parsons, Charles P. Curtis, James Savage, Francis C. Lowell, George Howe, George H. Kuhn, William W. Stone, R. B. Forbes, Peter Wainwright—*Directors.*

George Hayward, *Consulting Physician.*
Jonathan Amory, *Secretary.*

The table of rates of premium and forms for application, may be had by applying at the office. my25

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

WASHINGTON HARMONY. On hand, about 100 copies of the valuable Church Music Book, entitled 'The Washington Harmony,' a collection of Sacred Music, consisting of Psalm and Hymn tunes, set pieces, Anthems, &c., original and selected, arranged with a figured bass, &c.; by Thomas B. and Edward L. White.

The above is a handsome Book and will be sold at a very reasonable price. BENJ. H. GREENE, s28 124 Washington st.

MR. PUTNAM'S P. B. K. ADDRESS. An Oration delivered before the Phi Beta Kappa Society, in Harvard University, Aug 29, 1844, by George Putnam. Just published; for sale by WM. CROSBY, 118 Washington st. s28

EMERSON'S ESSAYS, 2d Series. Essays of Ralph Waldo Emerson, 2d series, this day published; for sale by W. CROSBY, 118 Washington street. o19

CROSBY'S INK, manufactured for the subscriber, by Smith & Crosby, Druggists. This article will be found to be equal, if not superior, to any other in the market, as no acid is used in the manufacture, nor does it contain any article that will corrode or injure metallic pens. Sold by the gross, dozen or single bottle, by W. CROSBY, 118 Washington st. o19

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq.	Newburyport.
Philip Cushing,	"

my25

M. Root's

PHILOSOPHICAL THEORY AND PRACTICE OF PENMANSHIP,

IN Three Parts. Primary, Intermediate and Final—each Part in Four Books.

CHARACTER OF THE SYSTEM.

The object of this system is to furnish to Common or District School Teachers, the means of accomplishing all with their pupils in the art that the best Writing Masters can do.

This, it is believed, will be fully realized on trial, and at a less cost than for the use of blank writing books. It has been ascertained by careful analysis, that Root's Writing Books average four times as much writing for the pupil, as the same number of blank books; and from four to seven times as much as any other published system; and as the cost for each number is but a trifle more than for blank books, they must be much the cheapest, at least by more than one half. Besides, there is a great saving of time to the teacher, the copies being all set in a fac-simile of the beautiful hand of the author.

PLAN AND USE OF THE SYSTEM.

The arrangement is such as to enable teachers who use them to superintend and rapidly advance very large classes with comparatively little labor. Every exercise to be practiced, and letters